47 12 173 A. D. 39

THE ANCIENT HISTORY OF THE Septuagint.

Written in *Greek* by *ARISTEUS* near two thousand years ago.

BEING

His Voyage to *Jeruſalem*, as Ambaſſadour from *Ptolomæus Philadelphus*, unto *Eleazar*, then High Prieſt of the *Jews*: concerning the Firſt Tranſlation of the HOLY BIBLE by the Seventy two Interpreters.

With many other remarkable Circumſtances, no where elſe to be found.

Firſt Engliſh'd from the Greek, by the Learned and Reverend Dr. *John Done*, late Dean of St. *Pauls*.

Now Reviſed, and very much Corrected from the *Original*.

London, Printed for *W. Henſman*, and *Tho. Fox*, Bookſellers in *Weſtminſter-Hall*. 1685.

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To the Reader.

ALthough *Time* and *Death*, from our Cradles to our Graves, purſue us ſwiftly, and, according to the Almighties Ordinance, overtake and ſeize upon our frail and earthly parts, upon ſome ſooner, upon others later: yet *Excellent Acts*, like ſtrong *Eagles*, break from their ſeizure, and ſoar above them in ſo ſublime a pitch, as neither *Time*, with all his Power and ruſty Powder, with which he blots and rubs out *Braſs* and *Marble*, can quite obſcure or extinguiſh them, neither *Death* cloſe in his dark-gaping Mouth (the *Grave*) their Nobleneſs. Witneſs this ſmall, yet ancient *Hiſtory*, which this laſt *Summer* I made part of my Exerciſe, to put into an *Engliſh* Habit.

That the Story is ancient, I may well ſay; for it is 1900 years ſince *Ariſteus* Writ it to his Brother *Philocrates*; which *Ariſteus*, St. *Hierom*, in his Epiſtle to the *Pentateuk* of the *Bible*, ſays, was* *Hyperaſpiſtes* to *Ptolomeus Philadelphus*, King of *Egypt*, *Syria*, *Phenicia*, and *Cilicia*, and ſon of *Ptolomeus Lagus*, one of the great Captains of *Alexander Magnus*, that divided his Conqueſts (the World) amongſt them.

* Great Eſquire.

This *Ptolomeus Philadelphus* was a moſt accompliſh'd young Gentleman, vertuouſly diſpoſed, and ſo great a lover of *Learning*, as he had accumulated into his Library according to ſome Authors, 1800000 Volumes, Printing being not then riſen in our *Hemiſphere*, was by the ſaid *Ariſteus*, a moſt Noble Perſon, and a great friend of (the then captive *Jews*) (as an Inſtrument of God) for the Liberty and Freedom of them, (then his People) practiſed with *Demetrius Phalerius*

Argument of the Hiſtory.

Phalerius, to tell the King, that his ſo abundant Library was but poor, becauſe it wanted the Book of Books, the ſacred Volume of God, which we call the *Holy Bible*: The King, vertuouſly covetous thereof, demanded how he ſhould beſt acquire it? *Ariſteus*, waiting this deſired Occaſion, proportioned his advice, that he ſhould firſt ſet all the Captived *Jews*, not only in *Egypt*, but alſo in *Syria*, *&c.* at free Liberty: and ſend Ambaſſadors and Preſents to *Eleazar* their High Prieſt and Pontiff. The King willingly conſents thereto, as to the Muſick of his deſires, and prepares moſt rich Preſents, as a Table of Maſſie Gold, embelliſh'd with precious Stones, Cups of Gold and Silver likewiſe adorned, ſets at freedom the Captived by publick Edict, and ſends as Ambaſſadours *Ariſteus*, and *Andrea*, Prince and great Captain of the Guard of his Perſon, with theſe Gifts, and divers Talents of Gold and Silver.

They go, deliver his Letters of Requeſt and Commends, have gracious entertainment, return with the 72 Interpreters *Jews* Letters, and alſo *Eleazars* Preſents to the King, and in eſpecial, with the Sacred Volume and Word of God.

The good King adores the Books, feaſts the Bringers, who after fall to the Buſineſs, and Tranſlated it out of the *Hebrew* into the *Greek*, the common learned Language of thoſe Times, made famous by the Sword of *Alexander*. And this in brief is the effect of this *Venerable Hiſtory*, which is by me thus made yours.

And though I ſeem to Anticipate thus to you, yet it is as nothing; for in it ſelf, as you may further ſee, it is Elaborately and Eloquently Written by the ſaid *Ariſteus*; and let no man wonder too much thereat, as thinking our Times excell theirs in Eloquence: No; For who ever exceeded *Demoſtenes* the *Greek*, or *Cicero* the *Latin*, therein?

Laſtly,

Laſtly, to ſpeak the Praiſe of *Hiſtory*, *Libri ſunt vaſa memoriæ*, and worthy Hiſtorical Books have in them a kind of *Divine Permanency*; and as Eminent Perſons ſhould affect Noble Actions, ſo ought they to cheriſh the Regiſters, as their Honourers.

For, hath not *Plutarch* made thoſe Gyant *Heroes*, as *Theſeus*, *Romulus*, *Alexander*, *Julius Cæſar*, and the reſt, yet live? and himſelf, more praisfully, longer then them all? So as an ignorant ſwaggering Fellow threatned his Adverſary to kill him if he had as many lives as *Plutarch*. Did not *Alexander* ſigh for another *Homer*?

—Laſtly, (If I have in honour of the *Hiſtory*) like one holding a lighted Taper to the clear Noon-ſhining Sun, made an *Appendix*, ſhewing the *Antiquity* and *Dignity* of the Books, by the ſaid *Septuagint* Tranſlated, and the *Excellency* of their inſpired Wri-

ter, *Moſes*; and have therein been too prolixious, pardon me, becauſe of the Profundity and Worthineſs of the matter: So I referr you to that, and the reſt;

and ſo reſt

Yours,

John Done.

The

The Elenchus, or Contents of the following Book.

Characters of the Persons that were herein Aiders, imploying and imployed. p. (1)

Aristeus *to his Brother* Philocrates. *p.* 1.

The Discourse *that* Aristeus *held with King* Ptolomy, *for the deliverance of the* Jews. *p.* 10.

The Request of Demetrius Phalerius *to King* Ptolomy. *p.* 20.

Tenour of the Letter of King Ptolomy, *to* Eleazar *High-Priest of* Jerusalem. *p.* 23.

Eleazar, *High-Priest, to King* Ptolomy, *our most Illustrious Friend. p.* 27.

The

The Names of those which were chosen of all the Lines and Tribes of the Jews *to go into* Ægypt *for the Translation of the* Law *of* Moses. *p.* 30.

Of the Presents sent to Eleazar, *High-Priest of the* Jews, *by King* Ptolomeus Philadelphus. *p.* 33.

Of the Vessels, Cups, and Viols of Gold. p. 43.

Of the City of Hierusalem *and Region thereabouts, as it was* 260. *years before the Birth of our* Saviour. *p.* 49.

Of the Priests. p. 53.

Of the High-Priest Eleazar. *p.* 54.

Of the Fortress or Castle of Hierusalem. *p.* 56.

Yet more of the Town. *p.* 58.

Of the Region about Hierusalem, *and of the Policy of the Countrey-people, or Pesants. p.* 60.

What manner of men the Translators of the Law *were. p.* 66.

Of the Answers made by Eleazar *upon certain points of the* Law *of* Moses. *p.* 70.

Return

Return of the Ambaſſadors into Alexandria *with the* Jewiſh *Doctors: and how the King adored the* Holy Law *ſeven times with Tears in his Eyes.* *p.* 88.

Anſwers of the Jewiſh *Doctors to Queſtions propounded by King* Ptolomeus Philadelphus. from *p.* 96. to 154.

The means uſed by the 72 *Doctors in their interpreting the* Law. *p.* 159.

A Diſcourſe *in way of* Apology *concerning the truth of this* Story: *Alſo divers Opinions of both Ancient and* Modern *Authorities and Fathers, concerning the manner of the Tranſlation.* *p.* 170.

Laſty, an Appendix *in Honour of this Ancient and Famous* Hiſtory, *diſcourſing the Antiquity and Dignity of the Books, and the excellency of their inſpired Writer* Moſes. *p.* 175.

Certain

Certain Præcognita, or Characters of the chief Perſons mentioned in the enſuing Hiſtory.

1. *Of* Ptolomeus Philadelphus.

PTolomeus, ſecond of that Name, Surnamed *Philadelphus*, King of *Ægypt*, of *Phœnicia*, and of *Cypres*, Son of the firſt *Ptolomeus*, Son of * *Lagus*, began his Reign in the 271 year before the Incarnation of our Lord Jeſus Chriſt.

* One of the Captains of Great *Alexander*, the third Monarch.

This *Ptolomeus Philadelphus* was endoctrined in the Science of good Letters, by *Strabo* the *Peripatetick*: in which he became ſo excellent, that he was eſteemed one of the moſt accompliſh'd Princes of his Time: but that which was in him the moſt admirable, was, the Bounty, Debonarity, Sweetneſs, and Gentleneſs of his Spirit, accommodated with the

the Manners and Complexions of all worthy and deſerving Perſons.

By this means he entred ſo far, and before, in the Grace of all the World, that every one in his thought wiſh'd he were King: And his Father, knowing his right of Succeſſion was to be ſo, and rejoycing in his hopes of him, made him to be crowned King, and deveſted himſelf of all Authority, without reſerving any Power, Right, or Preheminence to himſelf, only a Superintendency over the Guard of the King his Son, glorifying to be Father of ſuch a King: For the admiration he had of his high Vertues, kindled and gave occaſion between them both, of a moſt kind contention in mutual Offices, the Son yielding to the Father, and the Father to the Son, in all, and by all, through inſtinct of Devotion and Piety, ſo they gave lively touches one to the other in all reduceable fitting Offices, which was cauſe that the People conceived a great Fide-

Fidelity and Amity towards them, ſo as it ſeemed, even the Divine Providence prepared this Noble Spirit to introduce that great good amongſt Humanes, as to make them participants of the Laws, and Divine Illuminations wherewith God had favoured the People of the *Jews* above all the Nations of the World. And it ſeemeth, that even then his Almightineſs made a preparative for the Vocation of the Ethnicks and Gentiles by Communication ſo of his holy Law; whereof *Ptolomy* was the ordained Miniſter, to call the Seventy Interpreters into *Ægypt*, to tranſlate into the Greek Language, which then was the moſt uſed and vulgar through the whole Univerſe. So as I am amazed at ſome fanatical Spirits, that hinder us from the Knowledge of God, in not giving his Word in the Language of the People whereſoever, as is appertaining to every one in Regard of Salvation.

As the Latins now in Chriſtendom.

I would ask thoſe men, what Language ſpake thoſe Dames of *Rome*, *Paula*, *Euſtochina*, *Melania*, *Suſanna*, *Fabiola*, *Demetria*, *Furia*, *Flavia*, *Bleſilla*, and others? For the inſtitution of whom, Saint *Hierom* tranſlated many Books of Holy Scriptures out of ſtrange Tongues into *Latin*, which was the natural Language of the ſaid Ladies. I would alſo know, who was more Wiſe, or better inſpired then St. *Hierom*? Further, it ſeems they either are, or would ſeem to be ignorant of the Inſtitution of the Emperour *Juſtinian*, who ordained, that thoſe who ſung in the Temples, that they ſhould ſing high, and ſo intelligible, that all the People might underſtand them.

But to return to *Ptolomy*; He undertook to erect a Library in the Capital City of his Realm, *Alexandria*, the Charge whereof he gave to *Demetrius Phalerius*, a Prince, and an *Athenian* Philoſopher, who erected it ſo ſumptuouſly, that there was not

not the like in all the World: and it laſted until the firſt War of the *Romans* againſt the *Alexandrians*? This King had to Wife *Arſinoe*, to whom he cauſed a Statue to be raiſed, in height four Cubits, of one entire Stone, call'd a *Topaz*, the which had been given to *Bernice* the Mother of *Ptolomy*, by a Prince named *Philemon*.

2. *Of* Ariſteus, *the Author of this* Hiſtory.

ARISTEUS, the near Kinſman and Friend of King *Ptolomeus Philadelphus*, is named by [1] St. *Hierom Ptolomei Hyperaſpiſtes*, the Shield of the King, or he that defends the King with his Shield, or Bearer of the Shield Royal, which ſeems to me, that he held ſome ſuch place about the King his Maſter, as we call at this Day the Great Eſquire of the Kings Body, he was the Principal Sollicitor for the Liberty of

[1] *Præfat. in Pentateuchum Moſi.*

of the *Jews*, that then were held Slaves throughout all the Dominions of *Ptolomy*; for he made the first request for them, and obtained it. And for this cause he was sent Ambassadour with *Andrea*, Prince of the Guards belonging to the King, unto *Hierusalem*, to deal with the High-Priest *Eleazar*; who sent to the King *Ptolomeus* six Doctors of every Tribe to go on with the Translation and Version of the Holy Books of *Moses*.

He writ diligently his Voyage, where he shews openly, how and by what course those seventy two Interpreters behaved themselves in the said Books. [1] Some have been of Opinion, that they Translated all the Bible: but it is more likely to many that [2] they Translated

[1] *Justin. dialog. cum Tryphone. Irenæus* Lib. 3. Cap. 25. *Clemen. Alexander.* lib. 1. *stro. Epiphanius de mens. & ponditibus. Euseb. preparat.* lib. 8. chap. 1.

[2] *Hieron. in quæstionibus Hebraicis in* chap. 5. *Ezechielis, & in* cap. 2. *Michiæ. Josephi præfat. in Antiquit. &* lib. 12. *Antiquit.* chap. 13. *Philo. de vita Mosis.* lib. 2.

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ted but the five Books, that is *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, which they call the *Pentateuck*, which is the Law of *Moſes*: for *Ariſteus* ſpeaks but of the Law of *Moſes*, and it is not likely that they touched the Books Hiſtorical, nor the Prophets; for if it had been ſo, *Ariſteus* would not have been ſilent thereof.

Moreover, that which they Tranſlated, was finiſhed in the ſpace of ſeventy two dayes, which is about two Months and a half, and that's a Time too ſmall, and therefore impoſſible to Tranſlate all the Old Teſtament. Nevertheleſs, I am not ignorant, that there was a turning of other Books of the Bible, that go by the name of the ſeventy two Interpreters. But I am perſwaded that they were not then done in *Egypt*, unleſs that after they were returned to *Hieruſalem*, they Tranſlated the reſt of the Holy Books: although both in that and other Opinions, I ſubmit

ſubmit me to the deliberation of the Church, from which I will not ſtray. But however, this Tranſlation was manifeſtly Miraculous: which is ſufficiently ſhewed, by that our Lord Jeſus Chriſt and his Apoſtles, in Allegations of the Law, uſe the Verſion of theſe ſeventy two Interpreters. I have ſpoken theſe few Words of *Ariſteus*, to the end the Reader ſhall not think that this is that *Ariſteus Proconenſis*, that could be inviſible when he liſted, making folks believe that he could dye and riſe again when he would, of whom ſpeaks *Suidas*, *Herodotus*, *Pliny*, and *Plutarch* in the Life of *Romulus*.

3. *Of* Eleazer *the* High-Prieſt *of the* Jews.

ELeazar, of whom *Ariſteus* makes mention, was brother of *Simon* ſurnamed the Juſt: He, after the deceaſe of his Brother *Simon*, in the year of the reign of *Ptolomy* first of that Name 35. was made

Ptolomeus Lagus.

made chief of the Synagogue of the *Jews*, by reaſon that *Onias*, Son of *Simon* his Brother, was uncapable of ſucceeding in his Father's Place, as being under age: This *Eleazar* therefore received the Honour, that in his Time the Holy Tranſlation of the Law was made by the ſeventy two Doctors, that he ſent to *Ptolomeus*, ſecond of that Name, King of *Egypt*, as *Ariſteus* hath left by Writing.

4. *Of* Demetrius Phalerius.

DEmetrius *Phalerius* was an *Athenian* Orator and Philoſopher, as *Cicero* notes in the firſt Book of his *Offices*, calling him a ſubtil and ſharp Diſputant, and in the reſt, an Orator little vehement. He had been Diſciple of *Theophraſtus*; he was a man of ſuch Knowledge, and excellent Carriage, that foreign Kings had him in Admiration, and drew him to their Service, even *Caſſander* King of *Macedon*. And for this Reputation the *Athenians* gave him the Principality

cipality of the City and Common-weal, in which he was Ten years in great Prosperity: But some of the Citizens, having conceived Malice against him, chased and threw him out of his Estate, and then he was honourably received of King *Ptolomy*, of whom we speak, where he was Master of the Library Royal; the *Athenians* having formerly raised to him 360 Statues of Marble, in despight cast them to the Earth, and judged him to death as a Traytor; of which *Demetrius* being advertised, said, [1] *The* Athenians *have thrown down my Statues, but they cannot over-turn my Vertue, for which they first erected those Statues.* He was wont to say, that [2] *Eloquence was as necessary in a Common-weal, as a Sword in the Wars.* He dyed by the biting of an Aspick, and was buried in the Region of *Busina*, near to *Diospolis*.

[1] *At Virtutem non everterunt. Diog. Laert. in vit. Demet.*

[2] *Diog. Laett. ibid.*

NOW

The History of Aristeus, *Ambassadour of King* Ptolomæus Philadelphus, *treating of his Voyage unto* Jerusalem: *and the first Translation of the Holy Bible, by the Seventy two Elders.*

Written in Greek 1900 *years since.*

Aristeus *to his Brother* Philocrates.

WEll knowing your Natural and good inclination (*Philocrates*) to have always had in great esteem the knowledge of all things, and that you have been desirous, and even greedy to understand the occurrences and passages of good Exploits: I have deliberated to frame to you

in Writing, a matter not only excellent in it ſelf, but well deſerving to be known; which unto us is hapned, being ſent of late to *Eleazar*, H. Prieſt of the *Jews*.

Excellence of this Hiſtory.

But becauſe theſe things ſhall be more eaſie to you, I ſhall firſt declare the Cauſes for which we were ſent; and then I ſhall come to the Progreſs of the Matter, ſo as I ſhall ſhape my Diſcourſe to Your underſtanding, and that the moſt truly I poſſibly can, as well for the dignity of the Subject, as to delight your Mind, deſirous of all good Knowledges, aſſuring my ſelf that man hath in him nothing more excellent and laudable, than inceſſantly to deſire Learning, either by means of Hiſtories, or by the Objects of things themſelves, or by the courſe and Experience of Affairs. For the Spirit of Man, though Rude and unfurniſhed, is greatly adorned and embelliſhed, when from the beginning it delighteth to Taſte and Reliſh thoſe moſt

moſt nouriſhing, fair, worthy, and excellent things that may conduct him by an infallible courſe, to follow Piety and right Reaſon.

We therefore ſearching with great curioſity into the Knowledge of Divine things, could not arrive at them; as not underſtanding the Divine Law without being interpreted and rendred into our familiar tongue, for which cauſe we undertook to go Ambaſſadour to one only Perſon, who amongſt his fellow Citizens and others, for frankneſs and great worth was in the moſt eſteem; and who only did great Honour and Profit to the Citizens, he converſed with, but alſo to all other *Jews*, of what other place, or whence ſoever.

Being then well informed, that they had the Divine Law written in *Hebrew* Characters, in skins of Parchment, we were joyful to accept this charge given us by the King; as alſo for that the Colonies of the Captive *Jews* here deſired the

ſame above all things of the world, who had been hither led by the Kings Father, that had reduced into his Obedience the City of *Jeruſalem*, and all the Countrey adjacent.

But ſince we are faln to make mention of that matter, it will not be impertinent to give you light into the whole Diſcourſe, that thereby you may take your meaſures better, knowing well that it will be more adviſable carefully to inform you how to addreſs your ſelf to the ſervice of God Reverently, than to travel in the ſearch of Humane Laws or Actions, be they never ſo juſt. Which Inclination you have ſufficiently manifeſted, ſince from an Iſle ſo far remote, you are come to this Country to ſee thoſe things that may ſerve to the cultivating of your Mind, without Regard to any place whatſoever.

I have

I have therefore here reduced to Writing: Firſt, what hath ſeemed to me worthy of Memory, touching the Nation of the *Jews*, as I have in ſome meaſure underſtood from the Learned and Wiſe Prieſts of *Egypt*: to the end that by this means I might aid and encreaſe by ſome means Your knowledge: For we ought to have in Remembrance what good we have received from othes; and particularly to ſhew all gratitude to thoſe who relate to us: And principally You, who have knowledge of Vertue, deriving from your Brother, not only Reſemblance, Proximity of Blood, and Lineage, but thoſe thoſe Principles that excite you with the ſame impetuoſity of Courage, to attain the Honour, Glory, and Beauty of Vertue; aſſuring my ſelf that neither the admiration of Gold, or Riches, nor the appearance of any things more precious, conduce to any thing but vain-glory; neither will they yield you any ſuch fruit as

we may gather from Knowledge, Education, and conſideration of good Diſcipline.

For the reſt, to the end it may not ſeem that we make ſhew of oſtentation in being prolix in this Preface, we will return to our purpoſe, from whence we have wandered.

Demetrius Phalerius, Maſter of the Kings Library, after the beſt care he could, giving order to purchaſe Books from all Parts of the World: And employing for that purpoſe, great numbers of Perſons, as Factors, diſperſed in many places, who had in charge to buy and tranſcribe them; they ſo doing, and that with Diligence, the deſign of the King was accompliſhed and executed, at leaſt in the beſt manner that was poſſible.

For the King asking him, in our Preſence, how many thou-

ſand

ſand Volumes he had collected for his Library; he anſwered, for the preſent he had no more than two hundred thouſand, and he hoped e're long to have to the number of 500000. But Sir (ſaid he) I have underſtood that the Laws of the *Jews* deſerve to be Copied and Tranſlated, and to have place in your Library: And what hinders it, anſwered the King, that they be not? have you not all things to ſerve you convenient for that purpoſe? *Demetrius* Anſwered, that it was neceſſary that thoſe Laws ſhould be Tranſlated and Interpreted: becauſe the *Jews* had in uſe a Character peculiar to their Language, far different from the *Ægyptians*, adjuſting and accommodating their Letters to the Tone of the Voice, and that they were much deceived, who held they ſpake the *Syrian* Tongue: for their manner of Speech was far diſtant. To which the King replied, that he would

write to the High Prieſt of the *Jews*, to the end that all might be obtained which was requiſite, to bring this matter to an iſſue, as *Demetrius* required.

Then it came to my mind, that a fair opportunity preſented for the freedom of all the *Jews* which his Father *Ptolomæus Lagus* had led Captive from *Judea* into *Egypt*. For whoſe enlargement he had often entreated *Soſibius* the *Tarentine*, and *Andrea* Captain of the Guard to the Kings Body. For theſe two Commanding in the Army, had reduced to obedience all that were in *Syria* and *Phenicia*, filling all thoſe Regions with fear and terrour: and then were the *Jews* ſome of them led Prioners, others diſpoſed in manner of Colonies, in ſuch numbers, as there were brought into *Ægypt* to the number of 100000 men, of whom were choſen well near 30000 effective, who were eſtabliſhed as the Guard of the Province.

True

True it is, before that time, many had been ſent with the *Perſians* and other Companies that were commanded againſt the K. of *Æthiopia* under the leading of *Pſammiticke:* but thoſe that were there, were not of ſo great number as thoſe which were led away only by *Ptolomeus Lagus.* For (as we have ſaid) he train'd to Arms all thoſe whom Age or Ability ſhew'd to be proper, and all the reſt of the People, as well Children, as Old men and Women, he made uſe of for Colonies, determining with himſelf, that if at any time his men of War grew inſolent, becauſe none could ſurpaſs them in courſe or neceſſity of War, he had means to check their preſumption, by ſuch as might be drawn from theſe Colonies.

Now then ſeeking an occaſion to bring about the Liberty of theſe poor men (as I have formerly ſaid) and having found my opportunity, I opened my deſire to the King, propoſing after this manner.

The Propoſition of Ariſteus *to King* Ptolomeus Philadelphus, *for the delivery of the* Jews.

IT is nothing ſtrange, my Gracious Lord and Soveraign, if many times it happen, that thoſe very Affairs which we manage, thwart and run counter to our Proceedings: for all the Nations of the *Jews* have one and the ſame Law, which we deſire tobe ours, not only Copied, but alſo Tranſlated into the *Greek* Tongue. How then expect you to ſucceed in this Affair, when the greateſt part of them are here in your Kingdom kept Priſoners? unleſs it may pleaſe Your Auguſt and Generous Spirit to requeſt their Holy Books, after you have reſtored to free Liberty thoſe who live here in great calamity and preſſure, having before all things Regard to that God who makes your Kingdom flouriſh, and hath crowned You with great

great proſperity: which is the ſame God that hath given them that Sacred Law which we deſire to have. For they worſhip that God who hath Made and Created all things, and is the very ſame, whoſe wonderful Works all Mankind ſee and admire, though ſome not ſo clearly as others; for (Sir) We and others Call him *Jupiter*, and not without reaſon, for it hath ſo ſeemed good to our Anceſtors, becauſe by him are Procreated and live all Creatures: the ſame alſo they eſteem the Directer and and Governour of the Univerſe. And although he holds all Mortals in Subjection, nevertheleſs he neither fruſtrates nor diſappoints the Prayers and Vows of thoſe, who illuminated with Spiritual Light, implore his aid.

We then ought humbly to deſire that he would incline our hearts to ſuch good reſolutions, as to do good, and that freely to every one, and eſpecially to deliver and free thoſe

that

that indure Slavery and Bondage: for that ſince Mankind is the Work and Creation of God, who hath power to turn the heart and bend it which way it pleaſeth him. We many times after different Methods deſire it would pleaſe him to lead us to a Perfection of Goodneſs, as the principal Ruler of all Hearts and Spirits.

By this acknowledgment, I conceive great hopes to conſummate this Affair, principally, becauſe I know God to be favourable to thoſe that pray for things Reaſonable and Equitable. For when men ſet themſelves wholly to ſeek and accompliſh what hath a tendency to Juſtice and Perfection of Goodneſs, God the Lord of all things conducts and addreſſeth their Actions and Affections to bleſſed & happy Effects and Ends.

The King, then as ſomething gained, with a contented Countenance ſaid to *Andrea*, How many are there of the *Jews* detained Captive? He anſwered in few words, more than

than 100000; It is a ſmall Requeſt then ſaid the King, *Ariſteus* requires of us, *Soſibius* and ſome others then there preſent anſwered, It is a thing (Sir) worthy Your Grandeur and Generoſity, to make an agreeable Preſent to God by their Deliverance, in teſtification of your Thanks and Acknowledgement, and ſince the Governour of Heaven and Earth hath raiſed you to a greater Height than all your Predeceſſors, it is but juſt that you make thus a greater & more ſolemn Expreſſion of your Thanks.

The King then diſpoſed to Banquetting and paſtimes in a full Feaſt, and Aſſembly of his Nobles, commanded that the *Jews* ſhould be all ſearch'd out, and that every man of them ſhould be redeemed for the ſumm of 20 Drachms by pole, and to confirm the ſame, that his Edicts ſhould be iſſued, and that herein all the diſpatch and readineſs

A Drachma is 3 ſhillings. ſixpence, that is, 3 Pound 1 d. 10. ſhillings the head.

ſhould

ſhould be expreſſed that was poſſible. And ſo it ſeemed that God accompliſhed and brought to paſs our deſires, for he pleaſed to put it into the heart of the King to ſet at Liberty, not only thoſe that by the Army of the King his Father were led Captive into *Ægypt*, but alſo all others that before or ſince, had been carried Priſoners into *Ægypt*, by what means ſoever: the ſumm then of thoſe that were freed, amounted to 400 Talents.

The Talent is 600 French Crovvns.

Moreover, I hold it not beſide my purpoſe to ſend you the Copy and Tenour of the Edict, whereby you may underſtand the greatneſs of the Attempt, and the frankneſs and gracious Inclinations of the King, who hath been moved by the Goodneſs of God for the Salvation of Many.

The

The Edict of King Ptolomeus Philadelphus, *for the delivery of the* Jews.

WE Will and Command all thoſe that took up Arms under our deceaſed Father, through the Countrey of *Syria*, and *Phænicia*, entring the Land of *Judea*, and there taking the *Jews* and leading them Priſoners, having impoſed them their Tasks and Employments in Town and Country, that they ſhall deliver and reſtore them to full Liberty: Moreover, we Will that all the *Jews* that either before or ſince have been taken and led away, in what faſhion or manner ſoever, ſhall be delivered frank and free, for the ranſome we have ſet, that is to ſay, twenty drachms for every head; which ſumm, the men of War ſhall receive from the Fond of the Staple and Stores of Victuals, and the reſt ſhall be received

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ved from the Allowance of the Kings Table, or be Reſerved: For we are duely informed that thoſe *Jews* were appointed and led away Priſoners againſt the Will of our deceaſed Father, and againſt right Reaſon: And that by the boldneſs and inſolence of the Men of War, they were carried into *Ægypt*, and their Countrey waſted and laid deſolate; when it was ſufficient to have the men of War of the ſaid Countrey under their power, and all the Province reduced to obedience.

Intending then to do and render Right to every one Univerſally, and eſpecially to thoſe who receive injury from the unjuſt Power of others. Moreover, to ſearch diligently and particularly into all things that concern Right and Equity, and to prefer Piety and Religion before all things. Our Will and Pleaſure is, that all *Jews* whatſoever, being bond and Slaves within thisRealm,in what part ſoever they be found, be it in the Colonies

Colonies or elſewhere, or be it in whatſoever manner they were brought into our Kingdom, ſhall be Delivered, Enfranchiſed, and ſet at Liberty; for we are pleaſed it ſhall be ſo Done.

And to the end that no Perſon ſhall be intereſſed, or reccive dammage, we Command that three days after the Publication of this preſent Edict, every one whom it doth concern, ſhall bring before us their Requeſts, containing the number of heads that every one hath ſet at Liberty. For ſo it pleaſeth us to have it, for the profit of Us, and our Kingdom.

Declaring further, that the Goods of thoſe who are not obedient to this our Edict, ſhall be forfeited and Confiſcate: And we give liberty to whoſoever will, to accuſe and inform againſt their Contumacy or Contempt of our Will and Pleaſure.

This Edict being written, compleated, and brought to the King, to know if his pleaſure were it ſhould be

be Publiſhed in this manner, or that he would Correct, and ſo Approve it. When he perceived that theſe words, viz. *And thoſe that before and ſince had been led priſoners*, were wanting, he inſerted them out of his Goodneſs and Bounty. He then made the of money preſently to be doubled to his Treaſurer and Officers of his Finances.

Which Diſtribution was diſpatched in the ſpace of ſeven days. And there was defrayed well near ſix hundred and ſixty thouſand Talents; for there were found a great number of Children with their mothers, who were all ſet at Liberty, and for every head of theirs, was payed by the Kings Command, twenty Drachms: Which was diſcharged by the King, to his great Content and Satisfaction.

After all was done, he commanded *Demetrius*, by courſe of eſtate, to deliver him the number of the *Hebrew* Volumes. For with theſe

theſe Kings it is in uſe to compriſe all things in Edicts, and to ſignifie nothing, be it never ſo ſmall a buſineſs, without Writing; as well for greater State and Ceremony, as alſo that Belief may more certainly be given thereto.

Therefore to the end you may, as it were, have all before your Eyes, I will here inſert the Tenour and Copy of the Requeſt made to the King, by *Demetrius*, and the Epiſtles which were ſent for thoſe that were franchis'd; ſo as you may ſee the number, and of what Quality they were; and according to the Trades and Profeſſions by which they were diſtinguiſht, and how they were Regiſtred and inrolled. The Copy of *Demetrius* his Requeſt to the King, was this.

The

The Requeſt of Demetrius Phalerius *to the King* Ptolomeus Philadelphus.

GReat Sir, Since it hath pleaſed you to give me Command to ſearch in all places for all manner of Books, to repleniſh and adorn your Library: I have thought it fit and neceſſary that we procure and get the Books of the *Jewiſh* Laws, and ſome others, that we are yet wanting and unfurniſh'd of, and becauſe the ſaid Books of the *Jews* are Written in *Hebrew* Characters, peculiar and beſt known to the *Jews* alone, and therefore not yet fallen into your Royal hands, nevertheleſs, that they may be gained and ranked amongſt your other Volumes, partly for the Wiſdom contained therein; partly for their Sublimity and Divine height of matter, of which Poets and Hiſtorians make often mention, as very

ry profitable to inſtruct to good manners, to form and addreſs the Republick into the faireſt ſhape of Government, by reaſon of the Dignity of men therein mentioned, the Dignity of matters therein treated; as * *Hecateus Abderita* plainly teſtifieth.

* Scripſit librum de Judæis, teſte Suida.

Theſe things ſeriouſly conſidered, (Great King) it would do well, may it pleaſe you to write to *Jeruſalem*, and to the High Prieſt there, that he would ſend you Six men of every *Tribe* or *Line*, and that they be ſuch as are of good Parts and Quality, of venerable Age, beſt acquainted and Vers'd in their own Law, that being all able Tranſlators, they may with Judgment choicely ſelect and cull that courſe of Expreſſion which may be of a piece and Harmoniouſly agreeing amongſt themſelves. And this done (great Sir) ſhall hope you may accompliſh a courſe worthy of ſo excellent a Deſign

ſign, and at laſt ſuiting well with
with your Deſire.

The King having read this Requeſt
ordered Letters ſhould be drawn
and ſent to *Eleazar* the High Preiſt
about this matter: In which were
ſignified to him the Deliverance o
the *Jews* from their Captivity
With the Letter, he ordained alſo t
be made ready Cups, Veſſels, an
a Table of pure Gold, with fifty Ta
lents of Gold, and ſeventy of Sil
ver, for Oblations there to be offered
with many precious Jewels and ſtone
of very great value: Command
ing the Gold-ſmiths to finiſh thes
things with all ſpeed, and the money
in Talents for the Oblations to b
raiſed forthwith. And becauſe yo
ſhall at large underſtand the King
alacrity in this Affair, I ſend yo
here the Copy of the Letter th
King Writ, whereof the Tenour i
as followeth.

Kin

King Ptolomeus Philadelphus *to* Eleazer, *High Prieſt of the* Jews.

CONſidering the great Multitude of *Jews* inhabiting within our Territories, (of whom ſome have been led from *Jeruſalem* in the times when the *Perſians* had the Power, and others followed our deceaſed moſt honourable Lord and Father, being joyned with him, whereof many were received into his pay and ranked as his Souldiers, and Military Men: the moſt faithful and truſty of which were eſtabliſhed in the ſtrongeſt Forts for Garriſons, by that means to curb the inſolences of the *Ægyptians*.) We ſince being come to the Crown, and having ſingular Inclinations to exerciſe Liberality and Munificence towards all Perſons, and particularly to the Citizens, have infranchiſed and ſet at Liberty more than a hundred thouſand, ordaining that out of our

our Money a juſt ranſome ſhould be payed to all thoſe that held them Priſoners, valuing every head at a certain rate, as deſiring to govern with Reaſon, and to reſtore them to Peace and tranquillity, whom the Impetuoſity, Cruelty, and Diſorder of War hath diſturb'd and diverted from Right and Equity. In which we think to have done a good and pious act and a work grateful to the great God for all the great favours received of his hands, making him this Offering, for having ſignalized above all the world this our Kingdom with a moſt flouriſhing Peace, Tranquillity, and eminent Renown.

And ſuch others as have been Slaves and Bondmen in our Army, we have appointed Souldiers in our Militia, and thoſe that have been found more worthy for their Faith and Fidelity, we have made Commanders, and preferred them to our Court.

Fur-

Further, becauſe it is our deſire they and all others of their Nation, ſpread and ſcattered throughout the Univerſe, may be thankful for our favours: we have reſolved to cauſe your Law Wtitten in Hebrew Letters, to be Tranſlated into the *Greek* Language; and that our Royal Library be adorned therewith, as it is with other Books: you will do well then as a thing very agreeable to us, and anſwering our Deſign and Intention, if you elect out of every Tribe or Line of your Nation, ſix of the moſt Aged Perſons, and ſuch as ſhall be found of the beſt Breeding and Sufficience, and of greateſt Authority in the Service of the Law, and that have the beſt Style in Writing to make this Tranſlation: for ſo will the Truth thereof be better and more eaſily gathered, if the Set of Interpreters be men of mature Judgement, and well exerciſed in the Law: well weighing that to

effect well and worthily ſuch an Interpretation and Tranſlation: it is needful there ſhould be Pains, curious Study and Reflection, which may be found in the endeavours of Many who are more ſharp, more ſubtile, and more diſcerning than One alone.

Moreover, we judge that by the accompliſhing ſo great a work, there will redound to us great Honour and Glory.

For this cauſe therefore we have ſent unto you, *Andrea*, Captain of the Guard, and *Ariſteus*, men of Honourable place in our Court, who have Commiſſion on our part to preſent you with Jewels for your ſacrifices, and an Hundred Talents of Silver for other uſes.

Herein you will give us great content and pleaſure, and expreſs a courteſie reſenting Amity, if you have need of any thing, to require it for we will not fail to furniſh and accommodate you therewith immediately.

To

To which Epiſtle *Eleazar* anſwered as follows.

Eleazar, *the High Prieſt, to King* Ptolomeus Philadelphus, *our moſt illuſtrious Friend.*

IF you are well (Sir) and the Queen *Arſinoe*, and my Lady your Siſter, and my Lords, your Children, God be praiſed; for health is a thing to be deſired, and acknowledged as due unto him, who is Giver thereof: As for us, we are in good proſperity, praiſed be the Giver.

We have received your Letters, which brought us great Content, by reaſon of your Counſel, Enterpriſe, and Deſign; as alſo for the love and good will you bear us.

Having received them, we made a great Aſſembly of the People, to whom in a long Diſcourſe, we have made known your Liberality towards our Nation, and expoſed to

view your Preſents and Oblations, to the end they ſhould underſtand your holy Affection and Piety towards our God.

Shewing publickly the twenty Veſſels and Viols of Gold, the thirty of Silver, which you have ſent, the five cups of Gold, with the Table of proportion, and the hundred Talents of Silver, to be employed for the Victims and other uſes requiſite to the Prieſts: Which Jewels were to us preſented by *Andrea* one of your Princes, and *Ariſteus*: Perſons truly worthy of note, both for external beauty, and excellency of Behaviour and condition, as alſo rare Knowledge; briefly, Lords worthy in all things of your Converſation and Juſtice, by whom we have been fully informed of your will and intention, agreeing with the Tenour of your Letters.

Wherefore we will wholly ſet our ſelves to endeavour to accompliſh your deſire: For although it be a diffi-

difficult thing to bring well to perfect effect, yet for the Times to come it will be an Argument of our great Confederation and Amity : For you have obliged our Citizens with a great, and as it were, an in inestimable Beneficence. Whereupon we have offered to God the Sacrifice of Thanksgiving for you , your Sister Children, and Friends; and the whole multitude of people hath prayed to God for your Prosperity, and that it will please him to address your affection in all your Acts; and that God the Ruler of all things, will make your Realm to flourish, and increase in Peace and Glory: And that the Translation of the Sacred Law, may redound unto your Profit and Advantage.

After these Sacrifices were accomplished, all the People being together; we chose Persons of better Rank , and men of Honour and of good Life and Report, being Six of every Tribe or Line,

which we have ſent to you, with the Holy Law, which was left us, by the Inſpired Writer *Moſes*. Be it your pleaſure (Sir) to return them us, after the Tranſlation of the Books ſhall be compleated.

Theſe are the Names of thoſe that were choſen from all the Lines *and* Tribes *of the* Jews *to go to* Ægypt, *to make the firſt Tranſlation of the Holy Bible, or Law of* Moſes.

Of the firſt *Tribe.*

Joſephus, Ezechias, Zacharias, Joannes, Ezechias, Heliſeus.

Of the ſecond.

Judas, Simon, Somoelus. Adeus, Mathias, Eſchemias.

Of the third.

Nehemias, Joſephus, Theodoſius, Baſeas, Ornias, Dacis,

Of the fourth.

Jonathas, Auxeus, Heliſeus, Annanias, Chelrias, Sacheus,

Of

Of the fifth.

Jaſacus, Jacobus, Jeſus,
Cabateus, Simon, Leuis.

Of the ſixth.

Judas, Joſephus, Simon,
Zacharias, Somelus, Selemias.

Of the ſeventh.

Sabbatens, Jaſon, Jeſus,
Theodotus, Joannes, Jonathas.

The eighth.

Theodoſius, Jaſon, Jeſus,
Theodotus, Joannes, Jonathas.

The ninth.

Theophilus, Abrahamus, Arſamus,
Jaſon, Endemias, Danielus.

The tenth.

Hieremias, Eleazarus, Zacharias,
Baneas, Heliſius, Datheus.

The eleventh.

Samuel, Joſephus, Judas,
Joathes, Chabel, Deſitheus.

The twelfth.

Iſaelus, Joannes, Theodoſius,
Arſamenus, Abiethas, Ezecelus.

Number of all 72.

Such was the Anſwer to the Letters of the King.

NOw I will declare to you the moſt ſuccinctly I can poſſible, the beauty and workmanſhip of the things we found in *Jeruſalem*, being with *Eleazar*; and thoſe alſo which were ſent to him: for all was wrought with ſingular Art, and of moſt exquiſite beauty; the King being therein ſo careful and intent to perform abundantly all that was neceſſary for finiſhing ſo extraordinary Work, that of his own proper motion he went and came, viſiting every one of the Maſter-workmen and Goldſmiths, whom he kept ſo cloſe to their buſineſs, that he permitted them no idle time for Sport or Debauches.

Of

Of the Preſents ſent unto Eleazer, *Chief Prieſt of the* Jews, *by King* Ptolomeus Philadelphus.

And firſt of the Table of Gold.

IT behoveth then, that firſt we deſcribe the Table, for it was a work of admirable luſtre. The King deſiring to ſhew therein a Maſter-piece of Work: wherefore he demanded the meaſure and dimenſion of the Table which was in the Temple of *Jeruſalem*, and the ornaments of the ſame. When he knew the meaſure, he asked if they would receive a greater. And being anſwered by ſome of the Prieſts and others; if there where no let, a greater might have place there.

The King then replyed, that he intended to give one five times bigger than that was there, provided that might not be inconvenient for the Prieſts, by its diſproportionable

quantity. Further, conſideration ought not only to be had of the Receit and Capacity of the Place, but alſo of its Accommodation to the Sacrifices thereon to be prepared, and that he was not without conſideration, that the *Jews* had not made that which they then had in their Temple of ſo ſmall ſize for penury and want of Gold: for when it was made, they abounded in all Wealth and Riches: but that it ſeemed to him they had ſo proportioned it from ſome reaſon of a perfect Dimenſion.

Therefore his Opinion was, that the Preſent would not be well and duly formed, if the Table he intended to make, were Longer or Higher than the Other. Therefore forecaſting in his Thoughts, which were clear and ready to weigh every thing with good judgement: he gave it in charge to the Goldſmiths that were moſt ingenious, and of beſt capacity, to finiſh and accompliſh the Buſineſs, engraven and adorned with all

all poſſible Variety: commanding that thoſe who wrought in the Borders, Raiſings, Floweries, Wrappings, Entortilations, and ſuch like; ſhould amuſe themſelves only for Beautifying and Decoration: and what was to be plain, ſhould anſwer to the Meaſure and Dimenſion, and that in all theſe things they ſhould be exquiſitely Careful.

This Table was two Cubits large, and a Cubit and a half in height, nor are you to think it was covered with Plates of Gold ſuperficially, for it was made all of ſolid, maſſie, pure, and fine Gold; round about it was a Crown of twelve fingers large, wrapped with Barrs of Gold and other pretty Works in fair paſſages, in manner of little threds, and enterlaced with little cords retiring to the Canetils, a work very ſhining, and poliſhed of the three ſides, for the Table was made in a Triangular form, and on every ſide wrought of the ſame faſhion: ſo that on what

ſide

ſide ſoever one ſtood it appeared to be but one Frontiſpiece and one Face. For if you came to behold it on one ſide, the plain of the Table by the Crown with which it was bordered, diſcovered to your eyes a moſt reſplendant Beauty very admirable, and the outward work with the Rays and Splendour of the two Squares ſo dazled the eyes, that one could ſcarce behold it; for the Table as we have ſaid, was Triangular, and ſhewed with one and the ſame Front and Superficies on which ſide ſoever you turned.

It was alſo inchaſed with precious Stones faſtned by Golden Buttons tyed with Loops, and theſe Stones were wrought ſo naturally within one another, that they ſhewed a String and Wreathing of ſuch Subtilty, that to any ones thinking it was not poſſible to be imitated. And thoſe Stones were ſupported and ſtayed by Buckles and Claſps of Gold for more firmneſs, and the Joints and Con-

Connextures of Squares made with ſo great Art, knit and interwoven one within another, to keep ſure and joyn all the work, that in beholding them the Art was ſcarce diſcernable.

Moreover, in the great Compaſs of the Crown that environed the Table by the aſpect above, there was a row of Stones in faſhion of little Ovals that were riveted, and lockt together, and filed with little wreaths of Gold which raiſed the luſtre: and theſe Oval Stones were thick ſet the one with the other; and the whole Table was as it were encircled with this thread of Ovals. A little above this Chain of wreathed Stones the Maſter Goldſmiths had laboured a Girdle of Flowers, and Cluſters of all Fruits, interlaced and following together ſo well, that by their eminent riſings amongſt the Boſſes of the encircling Crown, you might ſee Grapes cluſtered together; Ears of Corn, Dates, Apples, Olives, Roſes

Roſes, and many ſuch like; amongſt which many Precious ſtones ſet and wrought in Gold in their Colour and Form, in their true and natural Reſemblance; repreſenting thoſe Fruits with admirable Art. And with this Adornment the Corniſhes and Frontiſpiece of the Table were enriched all round; and ſo was this Work of Fruits correſponding with the Oval Stones aboveſaid.

To all theſe Decorations are joined other burniſhed Works, cut in Sculpture; and in part with wreaths and Verges of Gold, beautifying all the Circuit of the Table: So that from the two parts which preſented themſelves to the ſight, with the Beauty of the Crown to the place where ſtood the feet of the Table, one might ſee a like Beauty, and curioſity of folding; ſtill full of luſtre which part ſoever of the Table were turned.

They made the Plate of all the Table ſolid and maſſie, of the thick-

thickneſs of four fingers: to the end that they might more firmly and fixtly bind in the feet and treſſles to ſupport it ſtrongly.

Theſe feet were faſtned to the Crown without being perceived how, and were firmly joined with Buckles and Claſps: in ſuch manner that the Table might be ſupported and well fixt which way ſoever the Table were turned, and yet ſtill ſhining to the eye. In the Superficies hereof was repreſented in a fair work the Floud of *Meander*, running with its circuits, returns, and windings; in the Channel of which, one might ſee a Splendour of precious Stones, repreſenting its rowling waves, which Wreath was of Carbuncles, Emeralds, Agats, and all other ſorts of Precious Stones, ſparkling with their native Luſtre.

Near to this Floud there was an interlaced Work as a Wreath of Hair, (a thing admirable to behold) ſhewing in its aſpect a Geometrick

metrick Figure, made of *Criſtal* and *Amber*, and this Figure was a Solid Square, whereof all the Squares were equal, and the Angles of the four ſides oblique. In this poliſhed Figure was ſhewed the forms of the Beholders, as in a fair Mirrour. For the reſt, the Ingenious hand of the Maſter workmen had made the feet of the Table like *Flower-de-luces*, of which the Flowers turning ſhell-like backwards, ſuſtained the Table; the ſaid *Flower-de-luces* thick with leaves, ſprouting up as from within: the foot was ſuſtained and ſtayed in this manner.

There was a Stone of a Carbuncle, of which the length was twelve fingers; having the form of a Rock made in a Precipice, and had about eight fingers in breadth: and upon this ſtone was born up all the burthen and weight of the Treſſle. Upon this riſes up a Lyre or Herbſtring, which twining about the encloſure of a Vine, embraced it

even

even to the top, the Grapes hanging about on every ſide: In this Table were four feet alike in diſpoſition and proportion of workmanſhip, and of all four was one ſelf-ſame perſpective: and ſo well were theſe things accompliſhed and perfected, with admirable Skill and Contrivance, of men Inventive and Ingenious; that not only the aſpect of things true was made as it were falſe and deluſory to the eyes, but alſo one might hear the leaves rattle by ſtirring of a little wind moving them one againſt another: ſo were all things laboured even as it were to the Life and Nature, every thing ſhaping a lively Image of what it was deſigned to repreſent.

Moreover, the Treſſles of the Table were contrived moveable, and to be removed on all ſides; wherein there was a Secret of Workmanſhip which could not be ſeen or perceived for the Greatneſs of the Work: and by the means of certain Claſps,

Claſps, all was to be removed together although no one could perceive either Crevis, Joint, or Rivet: For the Table was no more than a Cubit and a half big in all, yet thereupon, was great Expence beſtowed, and many Talents employed.

For after the King had reſolved not to exceed the Meaſure and Size of that which was in *Jeruſalem*, all that he determined to lay out upon one much greater, was employed, and much more, in the Decoration of this: Thus all was done with great Skill and Deſign, and was very admirable and extraordinary, according to the Kings wiſh.

Of

Of the Veſſels, Cups, and Viols of Gold.

THe two Cups from the foot to the middle, were cut all in a ſcaly work ; and betwixt every two Scales, riveted with Precious Stones, the radiant ſhine whereof, caſt ſuch a reflection to the Eyes, that it wounded the ſight with a Glory. The Tower of theſe Cups was girt with a Sculpture of the Flood of *Meander*, of the height of a Cubit ; all incompaſſed and interlaced with variety of Stones, of ineſtimable beauty and value. Near the Flood, there was a treſs of hairs of Gold, with tufts joined together from the Bowl above to the bottom, being ſpread in clear ways like a net of Thred : In the middle parts whereof were to be ſeen many Precious Stones, diſpoſed in the form and figure of a Scutchion, amongſt which there was only a Space or Interval of four fingers; whoſe Splendour

dour made the Grace of the Work more agreeable to the Eye: upon the lips and border of the Cups there was a Crown interlaced with Flower-de-Luces, bunches of Grapes, intermixt one with another, and wreathed like Cordage, and ſo running round: Theſe Cups thus wrought with moſt rich Workmanſhip, held more than two Mettrets.

But the Tankards of Silver were yet adorned and decorated with much more Beauty, in full work and poliſh: for within they were ſo reſplendant, that one might ſee all things more to the life than in a Mirrour. And it is not poſſible to tell how the figures of all things were repreſented to the life, by the Poliſh and ſparkling brightneſs of them, which were ſo radiant and ſhining, that if you ſet one of the Silver Cups by one of the Gold, then one of the Silver, and ſo one of Gold; and ſo followed this method,

thod, they made an admirable ſhew, and impoſſible to be long lookt on; for they caſt ſuch a lightning from one ſide to another, with rays penetrating one anothers luſtre, that it even dazled and reverberated the point of the Sight, ſo that no ſoul was long able to behold them: For if you turned your Eyes to a Cup of Gold, they were ſo encountred with the order and ſplendour of the works variety, and with the force of the light and flaming, which would ſo ſtrike the point of the ſight, that you could hardly hold them from twinkling, ſo as you would be forced to turn them elſewhere, or not too ſteadily to behold their lightning: And if you lookt upon one of Silver, a greater effuſion of Light was ſhed abroad: So that your eyes ſeized with dimneſs, you were not able to diſcern throughly the the ſtructure and art.

For the Veſſels and Viols of Gold, they were wrought with ſuch deſign,

ſign, that the middles were adorned with cluſters of Grapes, the Verges and Lips with bunches and encirclings of leaves of Myrrh and Olives, wreath'd together in faſhion of a Crown, about all the mouth parts, and all ſet with Precious Stones, agreeing with the ſpaces and convenience of the diſtances: So as, I aſſure you, the Maſter-workmen, had expreſſed their Art in imbelliſhing and adorning every thing, with an ambitious deſire to grace the Deſign, and to exalt the Magnificence of the King: So that in all the Treaſures, nor in all the Cabinets, nor what other thing ſoever, was not to be found any thing ſo rich, ſo fair, or ſo precious, as were theſe Royal Works.

For the King, who had a tender regard of his Honour, there had employed all care and diligence, and prodigally laviſhed his magnificence. For of his own accord he came often to viſit the Works, converſing and

and mingling his advice with the Maſter-Goldſmiths, making them change, now this, now that, according to his Liking.

Likewiſe he forbad them expreſly, to ſtir from their buſineſs, till all were finiſhed and compleated according to his mind, ſo that all was perfected with great Art in a moſt extraordinary manner, as well for a teſtimony of his illuſtrious Excellence and Degree, as alſo for the Dignity of the High Prieſt, who was of ſo honourable a Character, for whom theſe things were intended.

Of great Value was the multitude of Stones, of which ſome were ſo Rare, as that they are ſcarce known, yet being of marvellous Greatneſs, they amounted to the Number of five thouſand: And yet for all that, the Art was of greater value than the Stones: And all being valued together, it plainly appeared that both Precious Stones and curious Workmanſhip exceeded five times

the

the Gold therein employed, both in Beauty and Value. In fine, I hope what I have already Written, may yield you ſome delight in knowing theſe rare and curious things, and the true love and ingenious goodneſs of the King therein.

Now that which follows, will ſet forth the Diſcourſe of our Journey to *Eleazar:* And becauſe you may at large underſtand all Circumſtances, I will deſcribe to you firſt the Province, or City of *Jeruſalem*, and then the Country round it.

Of

Of the City of Hieruſalem, *and the Country round it.*

WHen we arrived near to *Hieruſalem*, we diſcovered the Town, ſcituate on the Mountain, in the midſt of the Province of *Judea*, opening thereby a farr extended Proſpect to the View. On the top of the Hill is ſcituate the Temple, of a moſt graceful Figure, and Aſpect, and very fair to the Eye:

About the ſame is a Girdle of three tire of Walls raiſed to the height of ſeventy Cubits, and of convenient thickneſs in Proportion to the height, which encompaſs all the Temple with an excellent Beauty and magnificent Work: The ſight of the Gates, the knitting and evenneſs of the Stones, the Frontiſpieces and Buttreſſes, the faces of the Portals repreſent a beauty with great luſtre and excellency of Workman ſhip, and one might plainly ſee, that in all this ſtructure

there was a rich abundance of all things, and that no expence had been wanting.

Without the the Temple, there was a Veil by which the Temple was cloſed; round this Veil was hanged Travers from the magnificence of the Portals, yielding a very pleaſing Spectacle; and principally then, when a little Wind roſe from the Pavement, and entring within thè Veil, ran from low to high, making undulations and billows like Waves, and moving delightfully with Gales following one another, reciprocally and ſucceſſive blowing.

Within the Temple there was an Altar accompanied with a Chimney very properly and conveniently built, accomodate to the place for the Victimes there to be offered. The Stairs to aſcend thither were fair and evenly diſpoſed, agreeable to the Magnificence of the Place, both for comeliefs, as aofor the eaſe of the Prieſts, who

who were inveſted with Garments of Linnen very delicate and ſoft. The fore-part of the Temple looking to the Eaſt, turns the back of it to the Weſt, and the ſpaces thereof are adjuſted with exact proportion, in all dimenſion and ſhew a Beauty very excellent, and Work of good Grace.

The Floor is paved with Stones, the Receptacles of the Waters which iſſue in great Quantity for the uſe of waſhing the Victimes after they have ſlain them, are hid in convenient Places; for in their Feſtival Daies, many thouſands of Victims are offered, by means whereof is furniſhed out ſo great a Quantity of Water, that one would judge there iſſued commonly a conſiderable Spring. But this is a thing yet more admirable, and almoſt incredible: the greatneſs of the Conveyances of theſe Waters which are under Ground in the Temple, and ſtretch five Furlongs in Circuit. And to conduct theſe Waters into their Receptacles,

there are Pipes of Lead cloſed within the Walls, drawing in all parts under the pavement of the Temple, by which the Waters void themſelves after the Beaſts are waſht: likewiſe many Spouts and openings near to the foot of the Altar, which are unkown to all, but only thoſe who ſerve the Sacrifices: and by theſe too the Blood of the Offerings in like manner is cleanſed and carried off.

We gueſſed the great quantity of Waters there ſhed by this means. The *Jews* having led us to walk out of the Town more than a League long, they ſhewed us a place, where we might hear the report of the Waters that ran under the Earth, which ſeemed to me to be ſuch, as when one voids water by whole Tuns.

Of

Of the Priests.

BUT all that is past was as nothing in respect of the Worth, Honesty, and Silence of the Priests and their Services. For without any difficulty they compose themselves to their Business, every one according to his Degree and Charge, without staying for Orders: Some kindling the Wood, others the Oyl, some bring the Wheat-flour; others the Aromatick Odours, others the Flesh; every one shewing his Obedience with an admirable Dexterity. For taking the Calves by the Thighs, though they weighed more than two Talents, they lifted them on high, with an admirable speed, and not more handsomely then easily: in such a sort, as they never fayl'd to fix them at first in as good order as they were to continue.

They did the same with the Fardels of Sheep and Goats, for all Of-

ferings, and Victims were to be without ſpot and fat.

Moreover, there was a place prepared for their Repoſe, where they all lay, and roſe moſt willingly and diligently, without being called or waked; and ſo applied themſelves to their Buſineſs in their Order, one after another: but all with ſo great Silence, that although they were ordinarily about 700 Levites, without reckning a great Troop of thoſe that offered the Victims, yet it ſeemed as if they all had been but One Man: all things were compoſed with ſo great Gravity and Reverence to God.

Of the High-Prieſt Eleazar.

WHat we had of greateſt admiration, amongſt other things, was, when we ſaw *Eleazar* preſent himſelf to the Sacrifices in his Glory and Majeſty, cloathed in his Habit and Robes, in Pontificalibus; all

ſhining all with the luſter of precious Stones for to his Accoutrements hung round little Bells of Gold, yielding a ſweet Harmony, amongſt which he had alſo Pomegranats of marvellous Colours, and all diſtinguiſhed with varicty of Flowers. Upon this Veſtment he wore a Girdle, which girt him very comely: and the work was of very fair Colours. Beneath his Breaſt hung what they call the *Rational*, wherein there was twelve Precious Stones of divers Colours ſet in Gold, in which were inſcrib'd the Names of the Princes of each *Tribe* which had been the beginning: and all was moſt reſplendent and natural, (almoſt beyond belief:) his Head was adorned with a Royal Bonnet, upon which was ſet a Mitre of incomparable Beauty, exalting the Coyf to a majeſtick State. Beneath the Mitre hung a Plate of Gold upon the fore-head of *Eleazar*, covering his Eye-brows; wherein was inſcrib'd the Name of GOD

in the Sacred Letters,a Spectacle in truth full of great Glory,and worthy of ſuch Myſtery : for with this Dreſs the ſhine and reflexion was of ſuch ſhew and worthy Dignity, that it might beget an awful Senſe and Apprehenſion in thoſe that beheld him: So as this High Prieſt repreſented to the Beholder as it were the figure of a God. In ſhort, every thing being by us contemplated, held our Spirits in a ſuſpence and amazement through their Beauty,for the manner and decoration now of one thing and then another drew our Underſtandings even by force maturely to conſider them.

Of the Fortreſs or Caſtle of Hieruſalem.

THence we aſcended to viſit the Fortreſs : It is ſcituated near to the Temple in a moſt fair ſeat, fortified with many Towers framed of Stones of extream Greatneſs. And by

by what we could underſtand and know it is the Bulwark and Strength of the Temple, to the end that if there hapned any Sedition, or impetuous hoſtile Invaſion, no Body ſhould enter by force within the Cloyſter of the Temple which is near : and is defended by the high Walls of this Fortreſs, ſcituated in a Place of precipitate ſteepneſs, having its Sentinels and Ramparts, with Engins of War.

This place is kept and guarded by a Garriſon of luſty young Souldiers vigorous and ſtrong, which are maintained by all the Towers within, and are ſuch as for their merits to their Country, are eſteemed of great Reputation : They have no Liberty to go out of the Fortreſs, except upon Holy-dayes ; and then with great Solemnity onely part of them, and to relieve the Guards, and they dare let no Perſon in ; for the Captain of the Place there uſeth ſuch watchful Diligence when he goes forth,

and amongſt them makes ſuch watch and diligent ſearch, that he cannot be circumvented by any Spy, as it hapned to us; for but two of us could get admitatnce, and that without Arms and by great Intreaties, and only to ſee the Sacrifices: for he told us, and that with an Oath, that all thoſe who are of this Gariſon, which are in number five hundred, have ſworn to admit, but at moſt five Perſons at a time: Becauſe the conſervation and ſafety of the Temple conſiſts in the keeping of this Fort, which if it ſhould be taken and kept, the Temple had no other Security.

Of the Town.

THe greatneſs of the Town, by what we could judge, extends in compaſs ſome forty Furlongs; A City certainly worthy to be regarded, both for the Beauty of the Walls, and diſtribution of the Towers. It is diſtinguiſhed into fair and ſtraight Street,

Streets, and those well paved, where there are many little Lanes and Chanels in fit and convenient Places: So that though the City be seated on a Hill, all come up to it, and go down from it with great ease. At the Entries of the Streets, there are cut out steps in form of Scaffolds, which one mounts by Stairs like open Galleries, where the most eminent Persons walk higher than others, that have means to walk by places, which are lower; and these banked wayes (as it were) are in the most principal Streets, to the end that those who bear the holy things, should not be polluted with Filth and Dirt: By which one may judge their Ancestors have wisely and with good reason, chosen such a Place for the seat of the Town; making so fit a choice in all things whatsoever

Of

Of the Country round Hieruſalem, *and of the Policy of the* Peſants *or Country* People.

THis Country is ſpacious and fair, ſtretching from one ſide towards *Samaria*, and the Neighbouring *Idumea*, which is a plain Country: On the other ſide, the Coaſts are fair and fertile. And it is no marveil if this Region be ſo abounding and fertile of it ſelf, and plentiful in all good Fruits; being alſo that it is manured by the induſtry and great care of the Countrey People: And it is not here, as it is commonly ſeen about good and fertile Lands, where the Peſants are idle, careleſs, and for the abounding Pleaſures and Voluptuouſneſs of Cities, deſpiſe their Labours: And according as we ſee Youth is taken with Delights and Ideleneſs, become effeminate and Tender. Which truly hapned to *Alexandria*, a City rich, wealthy,

Wealthy, and Abounding in all good things: Where the Youth of the Countrey that uſed to follow Country works, diverting and amuſing their Rough Condition with the pleaſures and eaſe of a Delicious Life, forgat their Countrey Buſineſs and Labour, and became idle and ſloathful.

And for ſuch reaſons doubtleſs, their *Jewiſh* Kings ordained that theſe Peaſants ſhould make no ſtay in the City; and that no one of them ſhould dwell any where but in his Country-farm longer than 20 days; and that unleſs for urgent, and important reaſons, becauſe they ſhould not loſe their time. For which reaſons it was ordained that all Proceſſes and Controverſies of Law ſuits ſhould be determined in five days, and never depend longer: And for this was Publiſhed a Law, and the reaſon thereof delegated to the Judges and Miniſters of every Country, that the Peſants ſhould not

not ſojourn or make abode in the Towns (as is ſaid) becauſe of the Demurs of their Suits, neglecting their Country Buſineſs, which might cauſe damage and loſs to the Revenues of their Prince, diminiſhing his Tributes and Dues, ariſing from theſe Labourers.

I am the larger upon this, becauſe we had Advice hereof in Diſcourſing with *Eleazar*. The Peaſants therefore are very careful and diligent in their Labours and Menagery, by reaſon whereof in ſuch a multitude of people, the Region is planted all with Fruit Trees, abounding every where in Corn and all ſorts of Grain: The Vineyards cleathed with Vines, nor is it poſſible to tell the number of Palm Trees, Olive-Trees, Fig-Trees, beſides Paſtures for the raiſing of Cattle, which they breed up in great Numbers. So as they have not only all place, as it were, of choice for this purpoſe, but alſo a provident care

ſtill

ſtill to diſpoſe it for the Reception and Entertainment of ſo great a Number of People; nor have they appointed this courſe for the Villages, but that thereby they might fully furniſh and beautifie their Towns. Beſides, there comes abundance of Aromatick Drugs, of Gold, and Precious Stones to them from *Arabia*. For this Province opens, as it were, a Fair or general Market, to all round about for Traffick and Commerce.

The City is full of Tradeſmen, having no want of any thing that may be brought by Sea, for it is accommodated by the neighbourhood of the Ports of *Aſcalon*, of *Jaffet*, of *Gaza*, and of *Acra*. Cities founded by their Kings, for this purpoſe of Accommodation; and thoſe Cities we have named are a great Convenience to this Town, as not being too near nor too remote, ſo as it is very eaſie to have all things neceſſary in a ſhort time,

time, with aſſurance of the ways to the Comers and Goers.

The Country is waſhed throughout by the River *Jordan*, whoſe Water never fails: This River having its ſource from the Eaſt, runs no leſs than ſixty thouſand Paces: In the beſt and moſt fertile Countries on the Banks of this River heretofore inhabited and Conquered thoſe Valiant Troops of *Jews*, who in their times Conquered the Countrey, and paſſed this River, being in number more than ſix hundred Thouſand.

This *Jordan* ſwells and increaſeth in the Summer, and overflows the Neighbouring Fields like the *Nyle*; covering a great part of the ground, and then falls into another River by *Acra*, both which empty at once into the Sea. There are many other Streams that bend their courſe towards *Gaza* and *Azota*; that have their turnings and windings through all the whole Province.

The

The force, ſtrength, and aſſurance of this Region conſiſts in places inacceſſible, and difficult to come at, and ſo are naturally ſtrong, for all the Country is invironed with Mountains, Rocks, and Precipices cut ſtraight down as it were with a plummet. In other parts, it is incloſed with Rivers, and Currents, ſo as the Valleys and the Plains are fortified with great Ditches and Trenches. On the other ſide, the Ways are ſo narrow and troubleſome with Turnings and Windings, to and fro, that with great difficulty thoſe that Travel by Land, come to the great City. They ſay alſo they were wont in former times to draw up Metals from the Mountains of the bordering *Arabia:* But ſince the time that the *Perſians* had Rule, this ſearch of Metals was left off, the Expence being more than the Advantage, and the labour fruitleſs; yet they ſay this excuſe was

in-

invented by the Inhabitants of thoſe places, to the end that their Lands ſhould not be ſwallowed up in the hollowneſs of the Mines, ſo that the Earth being open, no Paſſage could be afforded to Strangers in thoſe narrow Ways.

And ſo much for theſe things, Brother *Philocrates*, I have diſcovered unto thee. Now I will declare what concerns the Law, and its Interpretation and firſt Tranſlation.

What the Tranſlators of the Holy Law were.

THoſe that were choſen were very Honeſt and Vertuous men, excelling in all Knowledge, deſcenced of Noble Race, and not only well vers'd in their own *Judaick* Learning, but alſo well acquainted and exerciſed in the *Greek* Letters; for they were reſerved men, and always ready to be employed

ployed as Embaſſadours upon occaſion: For which they were, as it were, purpoſely bred, and as Proper, and Able to Judge of thoſe Things and Courſes as the caſe required: And were thoſe that expounded the Publick Rules, and reſolved with great ſufficience all difficulties in their own Law: and had marvellous readineſs, both for Haranguing and giving Sentence: They were men clearly void of all barbarous Incivility, of good and ſweet Condition, and born as it were to follow their proper manner of Living and Eſtate in a Mediocrity and moſt commendable Modeſty: ſtill ſtriving above all things to exceed all others in Wiſdome and good Knowledges, and in theſe endeavours conſiſted all their Study, eſteeming no ſearch more than how to excel one the other in acceſſible graciouſneſs, and ſweetneſs of hearing and anſwering: ſo that every one of them were eſteemed of in their

their *Tribe*, as men worthy to have Preheminence and Principality for the Vertue that was in them.

And it is worth the noting in what Honour they held *Eleazar*, and in what Reſpect he held them: For beſides that he writ to the King to take care for their convenient return, he recommended with a paſſionate deſire, and tender affection theſe reverent Perſons to *Andrea*; deſiring with many Intreaties and Requeſts that we ſhould with our Credits and Grace with the King, open them a fair Acceſs.

To which we made Anſwer, that as theſe things were matters of our ſpecial Charge, ſo we ſhould be careful to Diſcharge our ſelves anſwerably with all due Care, wherefore we deſired he would be at eaſe in that point, for they ſhould therein be abſolutely free. I aſſure you (ſaid he) I am upon this occaſion in no little pain, and not without juſt cauſe; for I know the King,

King, a Prince ſo diligent, a Lover of vertuous and worthy Perſons, and how induſtriouſly he ſeeks them; that there is no place free from his deſires, when he hears where ſuch are, that excel, or are remarkable for Wit or Learning. And I have been informed, that he uſeth to ſay what is moſt true, that in ſuch manner of men dwells and conſiſts the ſtrength and defence of his Kingdom: and eſpecially when he hath near about his perſon good ſtore of Wiſe and Juſt men who have provident Counſel to give him, leſt all ſhould miſcarry. Which I perceive well by thoſe he hath pleaſed to ſend hither.

And we earneſtly profeſs that we ſend not theſe perſons to be aſſiſting to him in the Affairs of his Government, but for the Publick Profit and an Univerſal Good of all his people, in which regard nothing ought to be refuſed, nothing that we will not indure. For though the form of well

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Well Living conſiſts in the obſervation and accompliſhment of Moral Precepts and Conſtitutions: Nevertheleſs it is better learn'd and taught by the Knowledge and Experience of the things themſelves, than in the abſtracted nakedneſs of Words. By this ſpeech and ſuch like, we came to know what great affection *Eleazar* did bear to theſe Perſons.

Of the Anſwers made by Eleazar, *upon certain points of the Law of* Moſes.

IT behoveth alſo we touch briefly the Anſwers *Eleazar* made us to our Queſtions: For knowing the *Jews* with great nicety eſteem the obſervances and differences of meats and drinks, according to their Law; and that of certain Beaſts, they eſteem ſome unclean and infected: We therefore enquired, ſaying, ſince all things are of one and the ſame Creation,

Creation, and receive one and the ſame Subſtance; whence is it that ſome are rejected as Infectious, as well to Eat as to Touch; ſo that, as it ſhould ſeem, the Law treateth more Magiſterially than Rationally.

Eleazar then Anſwered, you know not (ſaid he) what force and vertue Cuſtome hath as to Well-Living, and what Alterations and Changes ſhe brings in Humane Affairs: See we not that thoſe who converſe with the Evil, let themſelves looſe to a courſe of Corruption in Manners, whereby they become Wretched all their lives after: On the Contrary, thoſe that accuſtome and habituate themſelves with the Wiſe and Intelligent, although they are yet ignorant, change from good to better, and become happy and fortunate. Which our Law-maker conſidering, reſolving all his Laws into Piety and Juſtice, he hath not only taught us all we ought to do by Words; but expreſſed all by Inſtances, and forbidding

bidding us to do Evil, hath ſet before our Eyes the Cauſes why God hath created every thing.

Firſt, he hath taught that God is One and All, by the Power of whom all things are Governed and Subſiſt; and that He is preſent in all Places; and without Whom, nothing can remain in its Being, be it never ſo Little; and that Nothing can be hidden from Him, whatſoever men do upon Earth never ſo Secretly even what men Do and Think within themſelves, or what they Plod and Contract one with another, all is to Him notorious and Naked before his Eyes. For He ſees the things To Come, as if they were Preſent: Moreover, he out of his gracious Goodneſs teacheth us that when any one ſets himſelf to work Evil, he may aſſure himſelf it cannot be Hidden, and propoſes thus by all the Law, no other thing than to ſhew the Power and Strength of our good God.

Being

Being then heedful of the begining of theſe things, he ſheweth, that other People who have Opinion that there are many Gods, are themſelves more powerful than the Gods they by Folly adore. For they affirm fooliſhly, that the Images and Reſemblances they frame of Stone, or of Wood, are the Repreſentations and Shapes of thoſe who have brought to light by their Inventions ſome Advantages to the Civil Affairs of Life; and theſe they Worſhip, proſtrating themſelves on their Knees before them. But they are out of their right Wits, and indeed out of themſelves; and if one demand of them what are their Inventions? they alledge ſomething produced from Nature, as if it were indeed a thing produced, created, and compoſed by the fore-ſaid Inventors, although they never contributed thereto, in which they ſufficiently manifeſt their Perverſeneſs and Stupidity. For it is well known, that if there be queſtion of any good In-

vention, that there may be found at this day Perſons more learned, more ſubtil,and more quick to invent any Art, then they have done, who have been in times paſt: yet they are not therefore adored as Gods, although the Sage *Greeks* eſteemed ſuch Inventors worthy of Honour. What ſhould I ſpeak of the *Egyptians* and their Neighbours, who are herein madder than the others, for theſe have ſome of them brought in Divine Worſhip to brute Beaſts,others unto Reptiles: out of common Reaſon, and all Underſtanding, making Sacrifices to the Living and Dead, immolating to them Victims? Wherefore the Wiſe and Underſtanding Law-maker,being inſtituted of God in the Knowledge of all things, hath hedged us in, and fortified us round as it were with a Trench and Paliſado,and diſtinguiſhed us with a Wall of Iron, to the end,that being innocent in Soul, and pure in Body, we might not mingle our ſelves in any ſort with other Nations,

tions, and that rejecting all fond and vain Opinions, we might adore one only GOD, who hath power above all Creatures.

For this, the Prieſts of the *Egyptians*, Princes of the People (although they fail in other things) name us Men of GOD, and agree with us in many things: becauſe other People have not this Religion to Adore one only God, according to the Truth as we do: For others give themſelves over to Gormandiſings and Drunkenneſs, building upon Shadows, amuſing themſelves with no other things but Pleaſures and Belly-chear. Of which there is no one of us hath ſo much as thought, but all the courſe of our Lives is imployed only to the Knowledge of Vertue and Divine Power, to the end we fall not into Sin, nor be polluted by the converſation of ſuch People in any manner whatever.

He hath alſo defended and armed us on all ſides with Purity and Ho-

neſty, not only in our Meat and Drink, but alſo in what we handle, touch, ſee, and hear; for he hath reduced and brought all things before our natural Reaſon, for as all things have their Being from one Power, ſo with a moſt profound Judgment hath he appointed which we are to uſe, and from which we are to abſtain. I will alledge you one or two for Example, to the end, that if you take heed to the Words and plain Speech, you cannot think that *Moſes* hath taken ſuch Pains to ordain his Laws, becauſe of *Rats*, *Weaſels*, and ſuch like things.

For it is neceſſary you underſtand, that he hath very well and wiſely ordered all things to the Honeſty of Living, having regard to Purity and Cleanlineſs, and to the correction and amendment of Manners. And as for Birds, and flying Fowls, he hath permitted us to eat ordinarily of ſuch as are tame, and are different from others in Neatneſs and Cleanlineſs, and

that

that live upon Grain and Seeds, ſuch as are Pidgeons, Turtles, Peacocks, Partridge, Geeſe, and the like. And ſuch as he hath forbidden us to eat, they are wild, ravenous; living upon Fleſh and Carrion, of proud Natures, inclined to Rapine and Prey, and ſuch as by force ſet upon others, and ſeek not their living, but to the damage, hurt, and injury of the other Poultry who are gentle and tame; but thoſe fierce ones not only ſeize upon thoſe of their own Kind, but alſo upon Lambs, Kidds, and even upon Men yet living, or half dead.

Our Law-maker therefore, noting this by way of Similitude, and by a borrowed way of Tranſlation, taken from the Nature of ſuch Fowls, hath pronounc'd them unclean and infectious, as being willing to reduce and bring all things to the conſideration of Purity and Cleanlineſs of the Soul; to the end that every one being admoniſhed by ordinary and domeſtick Examples, may underſtand how it

behoveth to uſe Equity and Juſtice and that it is not granted to Man, be he never ſo ſtrong, powerful, proud bold, and audacious ſoever, to raviſh by force that of another, nor to do injury to any Perſon, but that it is convenient, he ſhould order the courſe of his Life in imitation of the Fowl I have ſpoken of, who live by Grain, leading a tame and tractable Life: And that it is not lawful to vex and trouble any Perſon of our own Kind, nor ravage his Goods by force, as do thoſe Beaſts he hath prohibited us to eat; and not to uſe Violence in any caſe which is figured by the Nature of Beaſts, not wholly void of Senſe. You underſtand then the Reaſon why he hath forbidden us the Uſe of the ſaid things, that is to ſay, becauſe of the Inclination and Nature of every Beaſt.

You may therefore now well conceive how our Law-giver *Moſes* hath been careful in all things to correct our Manners, and eſtabliſh them by

the things to which we are accuſtomed, and therefore to regard the Nature of brute Beaſts: for where he hath Licenſed us eating the Fleſh of four-footed Beaſts, who have two, and the *Hoofs cloven*; the Import is, that we ought to direct our Operations to Juſtice and Bounty. By this *cloven Hoof* figuring to us, the Diſtribution of Rewards and Puniſhments. For which cauſe we are cleft and divided from other Nations: to the end we be not polluted with Sin by their Converſation and Company. For many People of the *Gentiles* are ſullied with Impiety by mixture of one with another, and not only ſuffer the Provinces and Cities to be ſpotted, infected, and diſhonoured with Sins againſt Nature, but are fouly ſtain'd with the unclean blood of Child-bearing Women, having no ſhame or regret to commit Inceſt with their own Daughters, from which things we are wholly Alienated.

Moreover, where he hath noted to us the ſign of this Forking, he hath alſo adviſed us to be recollected by the ſame Figure, in the ſame Animals; for he hath added further, that they ſhould be ſuch as *chew the Cud*: By which he manifeſtly admoniſheth us to have this Rumination in Memory, and in the Courſe of our Life: for what ſignifieth the chewing of the Cud, but that we ought ſtill to have in our Minds a continual revolving of our Lives and Actions, and ſo by a frequent Meditation, the Duties, to which we are obliged, and what we owe to all. Even as the Life of the Body is ever in our Thoughts; ſo as our Spirit is nouriſhed in bringing to mind her Employments. And for this cauſe, he ſaith in the Scripture, *Have GOD ſtill in thy Memory and Thought, who hath done for thee ſuch great and wonderful things* If this thou truly conſidereſt, thou ſhalt

Reaſons for the *Jews* choice and diverſity in Meats.

ſhalt find it great and admirable indeed.

For firſt, thou ſhalt behold the Architecture of the Body, the Diſtribution, and Transfuſion of the Elements, the Connexion and Ligatures of the Members; a thing truly worthy of Admiration: But it will be more admirable, If thou haſt regard to the Senſe, which is given to every Member: if thou weigheſt the Actions of the Underſtanding; if thou conſidereſt the inviſible Movements, and how in each of them there ſhines a Vigour, and Vivacity of Spirit, from whence have proceeded the Inventions of Arts almoſt innumerable.

Wherefore, not without cauſe, *Moſes* commanded us to have in conſtant Conſideration, that all Things have been eſtabliſhed and made Examples by the Divine Power and Providence; for ſo hath he finiſhed and counterpoiſed every Thing, agreeing with its time and place: recalling al-

ways to Mind the conſideration of GOD the Lord, Ruler and Creator of the whole Univerſe.

And if we will begin with what concerns Eating and Drinking; hath he not well and prudently commanded, that we ſhould give Praiſes and Thanks to GOD when we ſit at Table? In which he hath not permitted us to Deviſe or Diſcourſe of any thing in the World that ſhould make us forget, or efface in our Memories, the Power and Providence of GOD.

Wherefore he hath appointed that we engrave upon the Doors and Portals of our Houſes ſuch Inſcriptions as ſhould excite us to Thanksgiving, ſtill to refreſh our Memories with the Thoughts of God, and his Goodneſs to us, by a moſt evident ſign, that all our Endeavours ought always to be, to mind us of Sincerity and Equity, and that each Thought ought always to repreſent GOD before our Eyes.

Alſo

Alſo he hath appointed, that not only when we Sit at Table, but when we Riſe, we ſhould praiſe the Works of God, not only in Word, but alſo with a grave and compoſed Countenance: reducing to Mind the perpetual Motion of the Heavens, and that this alternative and ſucceſſive Nature is Divine, and incomprehenſible to Man. Thus to you is expounded the Reaſon of the forking of the Cloven-foot, its Import, as alſo of the Chewing of the Cud, which you inquir'd after: aſſuring you, that there is nothing ordained which is ſuperfluous or improper for the forming of the Mind, but by this Figurative Manner and Uſe, he hath accommodated all things according to Truth. Order of Meats.

Alſo the ſaid Law-giver, by a-like Figure, hath admoniſhed us from falling into Injuſtice and Sin, by the hearing or too much relying upon our Eloquence, Prattle and Jeſting, which we may learn in the conſide-

ration

ration of vile Beaſts: for the *Weaſels* are of a filthy Complexion: as alſo *Rats*, and ſuch like Creatures, which he hath forbidden us to handle or touch. For *Rats*, they make all things foul, infectious, and hurtful: and are not only pernicious to eat, but wholly unprofitable to Man in all things. And *Weaſels* are a ſort of Vermine which are yet fouler, more infectious, and the moſt filthy and impure of all thoſe we ſpeak of. For they conceive by the Ear, and bring forth their young by the Throat, which is a thing deteſtable in Men, in what they hear and report, receiving by the Ear any curſed Folly, to utter and be delivered of the ſame by the Tongue and Report, and to exaſperate the ſame by Words odious and bitter. Of which oft times there ariſes cauſe of great Inconvenience, and that which of it ſelf is nauſeous and loathſom, they improve and amplify with an elaborate wicked Invention by all means poſſible.

Where-

Wherefore your King, as we have heard, juſtly cauſes ſuch Men to be puniſhed capitally. I think (ſaid I then) that by ſuch you mean the *Emphaniſts*: for the King puniſheth thoſe without Hope or Mercy, by Proceſs, with Tortures and Sufferings, and even with an ignominious Death. They are the ſame, (ſaid *Eleazar*) for their Idleneſs and Negligence brings nothing to Men but Miſchief, and moſt dangerous Ruine and Deſtruction.

Calumniators, falſe Reporters, or Spies. Some Copies call them Emplaniſts.

And likewiſe our Law commands to do no wrong or injury to any Perſon either by Word or Deed. See then how I advertiſe you in ſhort, and ſhew you that all our Demeanours by the Law, are directed to Juſtice and Equity: and that our holy Scriptures allow not any thing that in Appearance is evil, nor ought to be done impertinently and with Choler: But we are commanded that in all our Lives we demean our ſelves towards all

all Men, in all our Converſations and Deportments, juſtly and graciouſly, as having always in Mind God for the great Judge of Secrets.

Now to whom could it ſeem otherwiſe, but that *Eleazar* had well and pertinently ſpoken of thoſe filthy Vermin, Reptiles, and of other Creatures alſo; manifeſting thereby very properly, that all the Letter of the Law tended to no other end then Juſtice, and to ſhape and faſhion well the Manners and Diſpoſitions of Men.

Further, he delivered himſelf concerning the Oblations of Calves, of Sheep, and of Goats, raiſing thereupon a fair Diſcourſe: ſhewing, that it was their cuſtom to ſelect ſuch Beaſts from the Folds and Herds, as were Tractable and Tame, to make them their Offerings to God: never offering Sacrifice with wild or hurtful Beaſts: becauſe thoſe that made theſe Oblations, and offered them ſhould not entertain Savage Thoughts,

or

or be elated with intractable Pride, but inſtructed by the Gentle and Innocent Nature of the Victims, and that they ſhould learn from ſuch Inſtances, to become Humble and Patient, and in their Sacrificing to have their Minds erect, as raiſed to God the Creator of all things.

Hitherto, *Philocrates*, I have framed to you, by writing theſe memorable things, conſidering the itch you have to learn and to know, which I have done, to the end, that by this little you may underſtand the Majeſty of the Law, the Cauſes and Natural Conſiderations that are therein contained, and now I will return from whence we have Digreſſed.

The

The Return of the Ambaſſadors to Alexandria, *with the Doctors of the* Jews; *and how the King adored the* Holy Law *ſeven times, with Tears in his Eyes.*

ELEAZAR then, after the Sacrifices were performed, as was cuſtomary, having choſen the Perſons as is before ſpecified, to ſend unto the King, he ſent him alſo many rich Preſents, which indeed were very ſplendid. When therefore we had tken leave, and parted from him very friendly, with his Salutation of Peace, and were returned to *Alexandria*, our arrival was forthwith made known to the King. And ſoon after *Andrea* and my ſelf entred into the Kings Hall, and making moſt humble Reverence, we preſented to his Majeſty the Letters of *Eleazar*. Then the King, overjoyed that the Event of this Voyage had ſucceeded ſo well, having obtained the Perſons much to

to be wiſht for, made the Croud of thoſe that attended on their Petitions and Suits, to quit the Place; and commanded, that the *Jewiſh* Doctors ſhould immediately have notice to attend, which was ſooner than they expected. For the Cuſtom of the Country is, when any Ambaſſadors arrive upon any Buſineſs they are ſent about, it is not permited them to be preſented to the King, unleſs they are Ambaſſadors from Kings, or from very Honourable States and Republicks, nor without great difficulty to have Audience, till thirty dayes after their Arrival, and ſometimes longer, as the King is pleaſed to make a Difference, with regard to the Degree of thoſe that ſent them.

But the King, having cleared the Place of thoſe he judged not neceſſary to this Entertainment; continued in the Hall, expecting till the Doctors were preſented to make their Obeyſance.

Who

Who being introduced, did their Duties in delivering the Preſents ſent the King from *Eleazar*. Likewiſe they Preſented him with divers Skins of *Parchment*, exceeding fine, ſmooth, and delicate, bound up with a Binding very rare and uncommon.

The delivery of the Holy Law, or Sacred Books of *Moſes*, in Hebrew Characters to King *Ptolomy*.

In which Skins was the Divine Law of *Moſes* in *Letters of Gold*, and in the *Hebrew Language*, a thing very curious to behold.

Upon their preſenting them to the King, ſitting in his Chair of State, the King preſently turned towards them, taking notice of them all one after another; and then required of them the Volumes of the *Law*: Then they unfolded the Rouls wrapt up in theſe Skins of Parchment or Vellam aforeſaid. Which the King ſeriouſly beholding, remained as one tranſported a pretty ſpace. After which, he adored the *Holy Law* ſeven times, ſaying theſe Words:

We

We give you Thanks, my Maſters, and much more him that ſent you hither, and the High God above all, of whom theſe are the Sacred Words.

Then the ſaid Doctors, and all thoſe who were attending the King, let fall great Expreſſions of Joy with Acclamation, and there fell Tears of Joy from the Kings Eyes; as we ſee many times, that exceeding Tranſports will draw Tears from the Eyes, eſpecially in Exceſſes of a more ſublime and intellectual Nature.

Then the King required the Skins and Volumes of the *Law* ſhould be folded up again; which done, he ſaluted the Doctors, ſaying; Reaſon requires, grave Sirs, that firſt we pay you Honour and Regard, in as much as We were the Occaſion of your coming hither, for which cauſe we give you our Hand with this Aſſurance, that this very Day ſhall be to us the Day, that all the Days of our Life we will hold Great and Memorable, and ſhall be ſolemnized every Year with

with Feaſting; in perpetual Memory of your Viſit, as alſo of our Victory which we obtained this day againſt *Antigonus* at Sea, wherefore it is our Will, that this very Day you ſolace your ſelves in Feaſting with us.

Forthwith he required the Princes ſhould be invited: Amongſt whom he did me the Honour to make me to be ſeated. Moreover, he cauſed to be expoſed to view, all the rich Furniture, wherewith the Pallace Royal was, upon great Feſtivals, uſed to be decked; Likewiſe he commanded they ſhould fit up Lodgings near to the Caſtle, in the moſt ſplendid Manner they could; And in like manner the King ordered, that the Feaſts ſhould be ſet out in the moſt Sumptuous and Magnificent Faſhion that was poſſible. And then the King enjoyned *Nicanor*, his chief Phyſitian, to bid *Dorothea* Controuler of the Houſe, (as from the Will and Pleaſure of his Majeſty,) that he ſhould, and that with all Diligence, deliver

out

out all things neceſſary for every one of the Doctors, as well for their Accommodation, as for the Furniture of their Lodgings, and that without fail, as from the Ordinance and Command of the King, which was forthwith accompliſhed with great diſpatch by many Hands, Conformable to the uſage of great Cities, when they prepare to make great Feaſts and publick Banquetting, whenas there are ſelected Officers that are appointed to furniſh every one according to his Poſt and Station: Such were the Appointments of the King, who was not wanting to aſſiſt in Perſon, and his People, to ſpeak Truth, were ſuch as ſpared for no Labour or Pains to execute his Orders; for with all Alacrity and Cheerfulneſs they provided whatever was neceſſary and requiſite, putting in execution what the King required, with glad and chearful Hearts. Thus was the Kings Will exactly

Nature of good Officers and Subjects.

actly and freely comply'd with, in this and all other Regards whatever.

For *Dorothea* was very Franck and Bountiful, and very Induſtrious in his Charge and Employment, which was principally to have a due regard to the accommodating theſe great and venerable Men, not employing what had been formerly Allotted to ſuch Uſes, but freſh and valuable Stuffs, ſparing nothing that was in his Power.

He aſſigned every one of them his Couch of Eaſe, beſides his Bed, with fair Carpets, as the King had commanded. Moreover, the King required the half of them ſhould be placed and ſeated at the Table, ſo as that they might front his Perſon, and the other half diſtributed on each ſide his Chair of State: Omitting nothing which any way might do them Honour, or contribute to their utmoſt Content and Satisfaction.

After the Seats of the Table were duly fixed and proportioned for each; the Kings command to *Dorothea* was, that

that all thoſe who came from *Judea*, ſhould have Victuals diſtributed, and ſuch as they Affect, after the Uſage of their Country, and Appointment of their Law; Nevertheleſs, that they ſhould want for no Plenty or Variety; as alſo for performing their Oblations, Vows, and Sacrifices, according to the Cuſtom of their Nation.

After all theſe Ceremonies, the King beſought one of them, named *Eleazar*, the moſt Aged of all thoſe that came with us, to make his Oriſons. Who, as he was very Venerable, being then riſen from his Seat, began in this manner.

The Prayer of Eleazar.

God Almighty fill thee, O King, with all Goodneſs, and give Grace to thy Wife, and to thy Children, and that thy plenty may be Permanent, without Alteration or Change, all the courſe of thy Life, and theirs.

Hardly had he ended this Prayer; but there followed a Noiſe and Acclamation

clamation of Joy, with a pleaſant Murmur and Applauſe, that laſted a pretty while.

All things being thus diſpoſed and prepared for Jollity, all the Company betook themſelves to make good Chear, and thoſe who waited on the Table, repaired readily to their ſeveral Poſts, which the Controuler had given them in Charge. Amongſt thoſe who ſerved at the Table, were the Children of the King, and all the moſt conſiderable Peers and Lords.

The Cuſtom of *Egypt* was ſo.

The Anſwers of the Jewiſh *Elders, to the Queſtions propounded by King* Ptolomeus Philadelphus.

WHen the time came, and a fit Opportunity offered for Diſcourſe, the King, by certain Pauſes, began to ask them one by one in order, ſeveral Queſtions, as they were marſhall'd at his Table according to Seniority: To him therefore that was

was ſet uppermoſt, he made this Queſtion.

Firſt Queſtion.

How he ſhould conſerve his Kingdom entire and ſafe to the end?

The Reſolution.

AFter the Doctor had a little ſtudied, he anſwered, You ſhall (great King) diſpoſe the Eſtate of your Kingdom well and wiſely, if in all, and by all, you propoſe to your ſelf the Example of the Benignity and Indulgence of God for your Imitation; uſing Patience and Gentleneſs; raiſing to Honour thoſe that are Worthy, and bringing down the haughty and ambitious proud Spirits to Repentance, and a true Senſe of themſelves, by giving them due Example of Humanity, Affability, and fairneſs of Acceſs. To the other.

Second Queſtion.

How he might bring all things juſtly to a fair Iſſue?

The Reſolution.

IF in all things (anſwered he, great King) you have your Eyes open, and Thoughts fixt upon your Actions, watching over your ſelf in all things, you will do nothing that will not be well done; and if you conſider, that a true Senſe of our ſelves and right Reaſon, is no other than the Gift of God, of whom we always ought to have the Fear before our Eyes, and preſent to all our Operations, for that is the means never to go aſtray. To the other.

Third

Third Question.

How he ſhould have Friends agreeable to him?

The Reſolution.

IF they know (Great King) that you have no Thoughts but what are employed upon that which is juſt and profitable, and conducing to the publick Good; and that you are excited to it by conſidering how God ſupplies the Wants of Mankind, providing Suſtenance for the Neceſſities of the Body, and for the Neceſſities of Life, bodily Health, and other Gifts and Abilities.

Fourth Question.

How he ſhould acquire and conſerve a ſolid Reputation in expediting of Affairs, in doing Publick Juſtice, and puniſhing Offenders?

The Reſolution.

IF you carry your ſelf as Reaſon and Equity requires, indifferent

to every ones Right; and if you proceed not againſt Malefactors according to your uncontroulable Power, or with Partiality; You may get Knowledge in this Point if you bear in Mind the Providence and wiſe Diſpoſal of God, who granteth the Requeſts and Petitions of thoſe are worthy; and to the Malefactors and Vicious, he ſhews them, that he denies nothing but what is hurtful, and which appears ſuch by their own Experience, or by the Admonitions and Terrors of Dreams: alſo he puniſheth not the Sins of Men neither in proportion to their great Demerits, nor to his Almighty Power, but rather courts their Amendment, ſweetly winning them by mild and gentle Methods. To the other.

Fifth

Fifth Queſtion.

What he ſhould do to be invincible in War?

The Reſolution.

IF you put not your Truſt in your warlike Preparations, nor in your own Strength; but if you call upon God inceſſantly to aſſiſt you in nothing but what is juſt, then will he direct and conduct your Counſels and Forces. To the other.

Sixth Queſtion.

By what means he may make himſelf formidable to his Enemies?

The Reſolution.

IF you be provided of good Artillery, and well diſciplin'd, and have due regard to your Stores and Proviſions; nevertheleſs that you

keep not your Eye wholly on your Preparations, but raiſe it above them to God, who pulls back his Arm before he ſtretches it out, and then exerts it to our greater Dread and Amazement. To the other.

Seventh Queſtion.

What thing may be to him moſt advantageous and beſt in this Life?

The Reſolution.

THat is, Great King, to have a conſtant Apprehenſion that God is the Sovereign Ruler of all Men; for we have not the Power of our ſelves to addreſs our Counſels to worthy Ends; but it is God who ruleth over all things, that conducts and crowns with Perfection the Events of Humane Affairs. To the other.

Eighth

Eighth Queſtion.

By what means he might keep his Treaſure without Diminution, and leave it un-impaired to his Children?

The Reſolution.

IF inceſſantly you pray to God (great King) that he will give you good Advice and good Underſtanding in what you are continually negotiating; and that you command your Children not to boaſt themſelves, or grow proud either of Riches or Honour; but that they acknowledge and perſwade themſelves that God hath beſtowed all that they have, and what they enjoy is from his free Gift and Bounty; and that for their part, they poſſeſs nothing which proceedeth from themſelves. To the other.

Ninth Queſtion.

By what means he may bear patiently good and evil Fortune.

The Reſolution.

IF you conſider with your ſelf (Great King) that all Mankind are created of God, ſubject to this Lot, to be afflicted with great Misfortunes in the Beginning, and after to arrive at Proſperity, and ſo to ſhare good and ill Fortune alternatively. For there is no man in this World that is not ſubject to ſuch Variety, or is priviledg'd from it. But it is requiſite you pray to God that he will be pleaſed of his free Goodneſs to reduce your Kingdom to Tranquillity.

The King then approving this Reaſon, ſaid, that they had anſwered all well and pertinently. But after (ſaid he) I have made one Demand yet more, I will leave queſtioning,

oning, becauſe we may return to our Rejoycing, paſſing the reſt of this day in Jollity; and ſix days hence we will bethink our ſelves of ſuch Queſtions as we intermit at preſent. And ſo he put forth this Queſtion to an other.

Tenth Queſtion.

What is the end of Magnanimity?

The Reſolution.

IT is to be content when there happens croſs Accidents after you have provided good Counſel to arrive at the end of your Affairs; for God giveth good Succeſs to Negotiations that are conducted by good and proper Counſel.

This Anſwer was receiv'd with Acclamations and Applauſes by all the Aſſiſtants. And the King turning himſelf towards the Philoſophers which were there in ſome number;

I am (ſaid he) of Opinion, that theſe

theſe Men are excellently skill'd in Vertue, and that they have great Experience in all things, being they have ſo readily and pertinently, upon the ſudden, anſwered to ſuch high Queſtions, ſtill founding their Speeches always in God.

Then a Philoſopher named *Menedemus Eretrienſis*, anſwered the King in this Manner: Truly Sir, conſidering that Man is a Divine Work, which one may know by the Fabrick of the whole World; it is a thing well-beſeeming and reaſonably fitting, that we begin with God, and reſolve into him all the force of our Diſcourſe. The King approving his Speech, all the Company betook them to make chear and to Jollity: and ſo the Feaſt laſted till Night with great Mirth and Recreation.

Upon the morrow the Tables were diſpoſed in the ſame order, and the Banquet continued. And when occaſion to make Interrogatories was preſented, the King began to addreſs

dreſs his Countenance to thoſe, who in the Rank of Anſwering, were next to thoſe that the former day had been queſtioned, beginning at the Eleventh, ſucceeding Ten precedent.

Eleventh Queſtion.

What is the means to Rule well, and Govern a Kingdom happily?

The Reſolution.

THat is, firſt to rule your ſelf well, and not ſuffer your ſelf to be tranſported through ſelf-Opinion by means of the Affluence of worldly Riches and Honour; and not to aim at any thing by Oppreſſion, or againſt Right, through an imperious Annoyance: which if you conſider duely (Great King) and weigh well in your Mind, eſteeming all things as they juſtly are; you will reckon all that you poſſeſs as if it were nothing. Think alſo that God is full of all Goodneſs, and ſtands not

not in need of any thing: Which Thought you ought to fix deep in your Mind as firmly as your Humane Spirit can contain it; and not too paſſionately to covet over-flowing Abundance of worldly Greatneſs and Riches, as thinking thereby to Reign better. To the other.

Twelfth Queſtion.

How he ought to make choice of the beſt things?

The Reſolution.

IF you have regard always to what is Juſt and Equitable; and if you eſteem things unjuſt and wicked to be other than Privation of Life: for God hath ordained great and abundant Goodneſs for juſt Men. To the other.

Thir-

Thirteenth Queſtion.

How I may avoid the Uneaſineſs that many times proceeds from Dreams?

The Reſolution.

YOU ask me, Great King, a moſt nice Queſtion; for ſuch things as diſcompoſe the Mind are out of Rule, ſince we are ſometimes led by our Senſes, ariſing either from what hath paſt, or from the Objects preſenting themſelves to our view. Whence many times we fancy in our Dreams, we are ſailing upon the Sea, or are paſſing over Rivers; many times that we fly aloft with Wings, ſoaring from place to place, and ſuch like things as are ridiculous even to waking Thoughts. Moreover, things to which we have great Appetite and Deſire, diſturb our Fantaſie in Dreams.

Wherefore, Great King, I am of Opinion, that with all your Might,

in

in all you ſay and do, your Intention ſhould be purely addreſſed to Piety and Holineſs, to the end, that perſevering in that manner, you may be guided and fortified on all ſides with Vertue, and ſo ſhew your ſelf impenetrable to all Senſuality. And on the other ſide, that you never take by force from another what to him belongs of Right; becauſe the things wherein we moſt engage and employ our ſelves waking, commonly appear in Phantomes to us again in our Dreams, infinuated into our Fanſies by the Appetites and Inclinations we had to them: but when you level all your Affections, Operations, and Affairs at the Mark of Virtue and Honeſty, then ſleeping and waking you will be at eaſe. To the other.

Fourteenth Queſtion.

By what means he ſhould do nothing indecently?

The Reſolution.

IF in all things you conſider what appertains to your Degree, and what is in your Power; to the end there fall not from you any thing unbecoming your Royal Dignity, either in Word or Deed: you muſt alſo bear in mind, that all your Subjects are diſcourſing ſtill of you, judging all your Steps, and cenſuring your Courſes. Further, conſider how you are expoſed to Flatterers, who dive into your very Thoughts upon every Change of your Countenance and Carriage, from which they will make uſe for their own ends: but in this, Great King, you may well underſtand how to demean your ſelf, not ſubmitting your Ear to any Perſon that

that may charm you with his Syren Flattery, or diſguiſe the Truth by Diſſimulation; ſince God hath endowed you with great Affability of Behaviour, accompanied with Gravity and Diſpatch.

The King then received this Anſwer with great Joy and Applauſe, and gave all the Company leave to ſeek their Repoſe, to prepare themſelves for meeting at the Feaſt the day following, which was ordered as the former. They being met, and the time preſenting it ſelf for Diſcourſe, as before, the King made this Queſtion to the firſt of thoſe that had not yet ſpoken.

Fifteenth Queſtion.

What thing is moſt difficult for a King?

The Reſolution.

THat is, to Command Himſelf, and not to permit himſelf to be pre-

prevailed upon by any exorbitant Appetites or Paſſions: for all Men have a certain Bent of Inclination by which they many times permit themſelves to be led according as their Genius leads them, ſome to Banquets and Riot, others to Paſtimes and Pleaſures, wherein the greateſt part of the Multitude are immerc'd: But Kings ſhould have their Thoughts more elevated, as being excited by great Honour and Glory to frame their Actions to Conqueſts, and deſign the taking of Cities and reducing of Nations. Nevertheleſs, it is very commendable to keep a meaſ, and to conſerve carefully what God hath and ſhall give you, and not ſo much to affect what is out of reaſon or unworthy the high Glory of your Place. To the other.

Sixteenth Queſtion.

What means he hath to avoid the Envy of Any?

The Reſolution.

IF before all things you bear in mind, that Riches, Honour, and Greatneſs, are the Gifts of God to Kings, of which no Perſon hath true right to diſpoſe. Wherefore, if any aim to partake of this glorious Prerogative to be un-envied, he will never obtain his end, for it is the gift of God alone. To the other.

Seventeenth Queſtion.

What he ought to do to oblige his Enemies?

The Reſolution.

IF you become gracious and favourable towards all bountiful Perſons, without particular Reſpect of any:

any: likewiſe in what you receive from others, not to ſhew your ſelf ingrateful to the Services and good Offices you have received from them, for that is a ſign of the Grace of God. To the other.

Eighteenth Queſtion.

How he may continue in Glory and Honour?

The Reſolution.

IF towards others, and above all others, you excell in Bounty and Magnificence, accompanying the ſame with a good Grace, never will Glory and Honour abandon you: and it behoveth you ſtill to pray to God that ſuch Vertues may perpetually aſſiſt you. To the other.

Nine-

Nineteenth Queſtion.

To what Perſons he ſhould diſpence Honour?

The Reſolution.

THey commonly judge (Great King) that we ought to diſpenſe Honour where we eſpecially love: but for my part I am of Opinion, that we ought to diſpence all we can to the Envious, and to be gracious and bountiful to them, according to the utmoſt of our Power: to the end, that by ſuch means they may be induced and won to do what is good and profitable; in which Choice of our Favours, we muſt implore the Aid of God, who inſpireth the Underſtanding, to the end he may accompliſh in us this Perfection. To the other.

Twentieth Queſtion.

What Perſons he ought to gratifie?

The Reſolution.

FAther and Mother (Great King) before all Perſons: for God hath annexed a great Commandment to the Duty we owe to our Father and Mother; allowing after but a ſecond place to Friends, whom he hath ſtiled proportionable in Nature. Further, I eſteem it (Great King) no ſmall Happineſs, that you engage all the World to love you. To the other.

One and twentieth Queſtion.

What is more worthy than Beauty?

The Reſolution.

THat is Piety, for that is a Beauty excelling all other, and its Force conſiſteth in Cha-

Charity, which is a Gift of God, which you have, and with it you will inherit all Vertue and all that is good. To the other.

Two and twentieth Queſtion.

By what means one may recover Greatneſs and Glory once loſt.

The Reſolution.

THat is (Great King) if you are full of Benignity, Affability, and gracious to all the World (which are things charming and attracting the Love of the People,) it is hard if you loſe your Greatneſs. On the other ſide, great Preparations for War give great Aſſurance: but thoſe who fall into ſuch Accidents, it is neceſſary that they abſtain from what occaſioned them to fall into ſuch Inconveniences: and thenceforward they acquire Friends by giving themſelves to the Exerciſe of Juſtice and Equity; for good Works

Works are the Gifts of God. To the other.

Three and twentieth Queſtion.

How he may live without Anxiety?

The Reſolution.

IF you wrong no Man, and relieve every one, doing Juſtice to all the World: for from ſo doing we reap ſuch pleaſant Fruits as we ſhall always live pleaſantly. Nevertheleſs, we ought to crave of God, that what Accidents happen contrary to Expectation, bring us no Damage, as Death, Sickneſſes, and ſuch like Inconveniences, which can do you no harm if you are full of Piety. To the other.

Four

Four and Twentieth Queſtion.

What thing in this World is worthy the greateſt Honour?

The Reſolution.

THat is, to ſerve God; not ſo much with Sacrifices or Oblations, as with a pure Heart and a ſincere Conſcience, and to conform your ſelf to the Obedience of a ſimple and active Faith. Which if you do (Great King) it will firmly imprint this Truth in your Heart, That all you have done, and ſhall do hereafter, will be evident and appear to all the World.

After this paſt, the King, with a loud Voice, ſaluted them all, aſcribing to them great Praiſe, as did alſo the Aſſiſtants; eſpecially the Philoſophers, who were there preſent, and not without Cauſe: For theſe Perſons were of great Authority in all their Speeches, laying the Foundations

dations of their Anſwers and Opinions alwayes in God. This done, the King returned to Feaſting and Meriment.

The day following, the Tables were covered in the ſame manner as before, and all the Lords as before being ſet at Table, the King taking his Opportunity of Deviſing, began to interrogate thoſe who followed the others in the foregoing day of anſwering; and made this Queſtion.

The twenty fifth Queſtion.

I would know if Prudence may be taught?

The Reſolution.

PRudence is a certain Dreſs and Ornament of the Soul, flowing from the Divine Power, having this Property to embrace what is good, and to refuſe its contrary.

Six and twentieth Queſtion.

What thing is moſt advantageous for the Health of the Soul?

The Reſolution.

THat is Prudence, which non can procure or obtain unle God diſpoſes his Underſtanding t receive it. To the other.

Seven and twentieth Queſtion.

How may one ſufficiently yield d thanks to their Father and M ther?

The Reſolution.

IF you give them no cauſe of Gri in the World, though there ſcarce any to be found who can govern themſelves, excepting Go Father of all Light, do illumina their Underſtanding to every Actio of Vertue. To the other.

Eig

Eight and twentieth Queſtion.

How he might be made covetous to hear many things?

The Reſolution.

IF you conſider (Great King) how advantageous and profitable t is to know every thing Created: or by that means proportioning and djuſting what you have underſtood o the quality of the times preſent, ou will have the choice of what ill be moſt agreeable and conveni- nt for you, in which you ought wayes to pray unto God, that he ill be your Succourer; for from m proceeds all accompliſhment of ood Works. To the other.

Nine and twentieth Queſtion.

hat he ſhould do not to violate the Laws.

The Reſolution.

F you were perſwaded that God hath inſpired thoſe who have

eſtabliſhed the Laws, for the Directi-
on and Government of the Lives o
us Mortals: you will well follow th
the other.

Thirtieth Queſtion.

What Advantage may accrue to one from Parentage.

The Reſolution.

GReat King, if we weigh th
Accidents which happen to u
we ſhall find, when our Parents f
into Adverſity, we ſhare with th
therein, and are mutually oppreſ
and grieved with the greatneſs
their Sorrow. And if there arrive
ſo any Proſperity and happy Fortu
to them, we are glad, and find th
Content and Satisfaction, in wh
we ſolace our ſelves. And in truth
our Parents are ſo well adviſed th
they can intermingle their Affa
amicably together, and that all thi
between them be ſo well knit to
ther by the ties of an inviola
Friendſhip: there is no place left

any deſire of a Life more happy, nor is the ſame capable of any addition ſave only of Continuance, which you are to beg of God. To the other.

One and thirtieth Queſtion.

How he might be free from all Fear.

The Reſolution.

IF your Conſcience be clear of all ſenſe of paſt Guilt, ſetting God alwayes preſent before your Eyes, for the Guide and Conduct of all your Counſels to a good and happy iſſue. To the other.

Two and thirtieth Queſtion.

How he ſhould be readily aſſiſted with Recollection and a due Preſence of Mind at all Times?

The Reſolution.

IF you ſeriouſly reflect how to the Viciſſitudes of Humane Life all the World is expoſed, ſetting often

before your Eyes the admirable Re
volutions that God hath ſent. How
ſome are raiſed to Riches and Honour
others preſſed with Calamities, an
fallen into extream Diſgrace. T
the other.

Three and thirtieth Queſtion.

*What Courſe he ought to take and pur
ſue to avoid being immerſed in Sen
ſuality and Idleneſs.*

The Reſolution.

THis to you (Great King) wh
have the Rule of a great King
dom, and a multiplicity of Affairs t
manage is feaſible. For in the di
charge of ſo weighty an Employmen
it is impoſſible you ſhould have an
Leiſure to fix your Imagination up
on any thing but your Affairs, ſinc
they will take up all your Tim
It is convenient therefore, that yo
be alwayes intent upon your Charg
an

and that you pray to God, to give you Grace to omit nothing of what concerns your Employment. To the other.

Four and thirtieth Queſtion.

By what Signes he may know thoſe who would impoſe upon him?

The Reſolution.

IF you conſider with your ſelf, what Freedom every one uſeth in your behalf, whether he hath ever uſed the ſame and ſo continueth the ſame fashion ſtill, to court you out of choice: Or whether he gives you Counſel only out of courſe, and that his Converſation and manner of Life be the ſame as before: And whether he hath forgot nothing of what the Duty and Affection which he owes you doth require; Briefly, if his Affections and other Faſhions of Proceeding are varied; God inſtruct your Underſtanding to fore-ſee the Effect.

Then the King commended them all, calling every one by his name, whereat all the Aſſiſtants rejoyced. The next day, when the King eſpied his fit Opportunity in the Feaſt, he began to Queſtion the reſt, as follows.

Five and thirtieth Queſtion.

What is the greateſt Neglect in the World.

The Reſolution.

IT is to take no account of our Children; and not to take due care for their Education, to train them up in Vertue, and to form in them good Manners and Behaviour. For in our common Devotions we intreat God not only for our ſelves, but alſo that it would pleaſe him to addreſs our Children to all Goodneſs, and to impart Wiſdom and Science to them; which proceeds alſo from the Grace of God. To the other.

Six

Six and thirtieth Queſtion.

How he ſhould come to be a Lover of his Countrey?

The Reſolution.

IF you perſwade your ſelf, that it is a happy thing to live and dye at home, and that Travels bring nothing but Folly to the Poor, and Diſhonour to the Rich; ſince moſt men are of Opinion that Travellers have been baniſh'd their Countrey for ſome Miſcarriage, Debt, or Treſpaſs. But you (great King) will eaſily obtain what you demand in doing well, (as you do) to all the World, for God will give you a happy iſſue in all your juſt Affairs and Actions. To the other.

Seven and thirtieth Queſtion.

What Courſe one ought to take, to live agreeably with his Wife?

The Reſolution.

ALthough ſome kind of Women are nice and troubleſom, and through their being Opiniators grow perverſe: Being alſo frail, by reaſon of the weakneſs of the Sex, and ſubject to commit ſome Faults; yet nevertheleſs it behoveth us to comply with them, and to uſe them for our Advantage, not ſtriving with them, nor contradicting them with a froward Spirit; for it is neceſſary to addreſs our Life to a certain Butt or End, as the Governours and Pilots of Ships do in obſerving Land-marks, which Steps are all conducted by the Order and Providence of our great God. To the other.

What

Eight and thirtieth Queſtion.

What Courſe he ſhould take not to be deceived?

The Reſolution.

IF you act in every occaſion according to Reaſon, you will not ſuffer your ſelf to be lead away by the Inſinuations of Detractors; but (as you are indowed with a diſcerning Spirit) you will put a difference betwixt the Deeds and Sayings of every one. By which means you will be out of danger of being circumvented, accompliſhing your deſires in every Deſign which you ſhall lay with aſſured Judgment; nevertheleſs you muſt imagin, that the skill of ordering every Affair, the carrying it on, and the event of it, is the Work of the Divine Power. To the other.

Nine and Thirtieth Queſtion.

What he ſhould do to avoid being Cholerick.

The Reſolution.

IF you conſider (Great King) that He on whom the Lives of many depend, is the occaſion of a multitude of Deaths; when he executeth his Will with Fury and Paſſion, and it is a deteſtable thing to extinguiſh the Lives of many out of an Affectation of Power: For when Subjects conform themſelves to the Will of the Prince, humbly yielding and complying: What Ground hath he to diſquiet himſelf, and to enter into Paſſion? Moreover, he muſt remember, that God, who Guideth and Governeth the Univerſal World, is no way ſubject to Wrath, nor heated with Paſſion; whoſe Example the Prince ought to copy in his benign and gentle Diſpoſition. To the other.

Fortieth

Fortieth Queſtion.

What thing is that which may well be foreſeen by due Precaution.

The Reſolution.

THat is to meaſure all things duly by the Line and Balance of right Reaſon; and to conduct them to their intended End an Iſſue, and to reject whatever is unprofitable and impertinent, as contrary to right Reaſon; in ſuch ſort, as ſounding the Intention in every Proceeding, we come to the head of our Affairs, by good Counſel: But the Divine Vertue renders all Counſel aſſured and firm; and Yours principally, becauſe you are given to the Exerciſe of Piety. To the other.

One

One and fortieth Queſtion.

What is it to play the Philoſopher?

The Reſolution.

THat is, well and wiſely to deliberate and conſult all things that preſent themſelves and happen to us; and not to ſuffer our ſelves to be ſwayed by our irregular and fond Appetite, but to deſpiſe all Vanities and Follies ariſing from filthy Luſt and ſordid Lucre; and to be alwayes ready to the accompliſhment of all good Works, by as good and juſt Meaſures; which to attain, we ought to implore the Aid of God inceſſantly. To the other.

Two and thirtieth Queſtion.

What is the Royal Vertue of Hoſpitality.

The Reſolution.

IT is to ſhew ones ſelf not ingrateful, but bountiful to all the World, repaying with increaſe the good turns you

you have received from another; in ſuch ſort as you may bear away the prize of Courteſie. For God greatly exalteth the humble, bearing great Favour and love to thoſe that leſſen and impoveriſh themſelves liberally to raiſe the Vertue of others. To the other.

Three and fortieth Queſtion.

What Works are of moſt duration?

The Reſolution.

HE is eſteemed to do a laſting Work, who hath brought to paſs a weighty Buſineſs and worthy of Regard; and when it is ſuch as the Beholders durſt not put their hands to it, by reaſon of the Difficulty and Excellency of the Affair; and that he nevertheleſs ſuffers none that have laboured in it to be unrewarded. Not omitting likewiſe, to feed with ſuch as he hath obliged to engage

engage therein, with all Neceſſaries. God having regard of all things in this World enriches men with variety of Gifts, allotting to ſome health of Body, and of Underſtanding, and many ſuch Goods. Wherefore (Great King) you, in the imitation of God, ought to comfort the Afflicted; and to convert their Calamities into Solace and Repoſe, as being aſſured that whatever is done by Juſtice and Equity, is moſt permanent and laſting. To the other.

Four and fortieth Queſtion.

What is the Fruit of Wiſdom?

The Reſolution.

THE Fruit of Wiſdom is, when we have committed nothing whereof our Conſcience doth knowingly reproach us, and when we have paſſed the Courſe of our Lives Sincerely. For by ſuch means (Excellent King) there is bred in our Minds a very great

great Satisfaction, and an infinite joy, with a pleaſant Complacence. For you (Great King) can never want hope in God, conducting your Reign in true Piety and Religion. Theſe Anſwers heard, all the Aſſiſtants expreſſed ſigns of great Approbation, crowned with a chearful Applauſe. Then the King graciouſly invited them to drink. The Morning after, when all the Company returned to the Table, the King asked the reſt in the following manner.

Five and fortieth Queſtion.

What Courſe he ſhould take never to be elated with Pride?

The Reſolution.

YOU will never be ſwelled nor elated with Pride, if you keep your ſelf in an equality and moderation of Spirit, that is to ſay, if upon all Occaſions you have this Maxim engraven in your Mind, That you who

who bear rule over Men, are no more then a Man your ſelf, reflecting alſo with your ſelf, that God infatuateth the proud and arrogant, and raiſeth thoſe who are lowly and humble. To the other.

Six and fortieth Queſtion.

What Counſellors he ought to have about him.

The Reſolution.

THey ſhould be your Counſellors (Great King) who have been long exerciſed and verſed in your Affairs, and ſuch as you know bear you great Fidelity and Love; and who know how to conform and ſuit themſelves to your Condition: the Light of God will diſcover thoſe who are worthy ſuch an Employment. To the other.

Seven and fortieth Queſtion.

What is moſt Neceſſary to a King?

The Reſolution.

THE love of his Subjects; for by that means he will make a Bond of indiſſoluble good will: For the reſt, God accompliſheth that which one chuſeth for the beſt. To the other.

Eight and fortieth Queſtion.

What is the end of a Speech or Oration in Pleading?

The Reſolution.

IT conſiſts, after you have propoſed your Intention, in perſuading that your cauſe is good, confuting the Objections of your Adverſary, and ſhewing them to be inconſequent, worthleſs and impertinent: But the main end is to purſue duly the Point on every Occaſion, and not to ſtray with

with Locutions; for the true perſuaſion is a thing addreſſed from God. To the other.

Nine and fortieth Queſtion.

How he ſhould accommodate himſelf to divers People in one Kingdom.

The Reſolution.

DOing and adminiſtring Juſtice to every one equally; and by ſo doing you ſhall Govern and Rule them as you liſt: for the reſt, God inſpireth men with Power to diſcern the right of Kings. To the other.

Fiftieth Queſtion.

In what things are we conſtrained to be ſorrowful?

The Reſolution.

IN the Calamities and Adverſities of our Friends, and moſt, when we ſee that ſuch Calamities are of a long durance,

durance, and inevitable; and when they are therewith ſo attacked, as to cauſe them to dye: For in ſuch Griefs there is no means how we can take off our Sorrow, (and if there were) there is no poſſible hope of Remedy, nor any profit to be found againſt ſuch Accidents, with which all humane kind are ſo grieved. For to avoid wholly all Miſchances, is a buſineſs rather for a Divine Power, then a Mortal. To the other.

One and fiftieth Queſtion.

In what thing a man deprives himſelf of Glory and Honour.

The Reſolution.

WHen a man becomes untractable, and inacceſſible, by fierceneſs and Pride: for then Vituperation comes upon him, and privation of Honour follows him: for God, who is the Governour of Glory, gives and takes it away, as ſeemeth good to him. To the other.

Two

Two and fiftieth Queſtion.

What kind of men he ought moſt to truſt.

The Reſolution.

TO thoſe who bear you ſuch love, that neither Fear, nor Avarice, nor Ambition, nor Covetouſneſs, nor hope of Lucre, cannot at all have any Power to divert. Nevertheleſs, the ſhew of this Love is not eaſily to be diſcerned; and in the ſame, it is needful to have Obſervation a long time, for thoſe who are near to a King, aſpire to make themſelves rich, and ſpare no means to get, by his Favour, great Profit, and are naturally Traytors. But God conduct (Great King) your Councel, that they may ſufficiently ſhew you who are thoſe that perfectly love you. To the other.

Three

Three and fiftieth Queſtion.

What is that which conſerveth a Kingdom?

The Reſolution.

THat is, that the King take diligent care, and give order, that thoſe who are in Office, and have charge, commit no undue things to the prejudice of the People: The which you know very well how to perform, for (as it ſeemeth) God hath given you a Spirit very excellent. To the other.

Four and fiftieth Queſtion.

By what means he might keep Grace and Honour?

The Reſolution.

BY Vertue: For ſhe is the accompliſhment of all great Works, and trips up the Feet of Vice, as you have

have long experimented by your excellent Bounty towards all Perſons: Which in you is a ſign of the Gift of God. To the other.

Five and fiftieth Queſtion.

How in Time of War he might keep himſelf ſtill in Tranquillity of Spirit?

The Reſolution.

IF you propoſe in your Mind, to give order that your Lieutenants and Captains commit nothing that is Evil; but that they contend by Vertue one with another for the proof of their Vertue, and further, that they have in you a perfect Confidence, that you will have their Domeſtick Affairs in a ſingular Reſpect, if it happen that they loſe their Lives for, and in your Service; By this means you ſhall have no Occaſion to be troubled, diſpoſing all prudently by Divine Clemency, which will inſpire you to underſtand all that is good.

King

King *Ptolomy* receiving this Anſwer with great expreſſions of Joy, with a chearful Countenance entreated them all to drink, ſhewing extream Content and Satisfaction.

The ſeventh Day, the Feaſt was prepared more great and more ſumptuous than it had hitherto been; becauſe that many Ambaſſadours from Cities were arrived there. Then all being ſet in their Order, the King finding occaſion to deviſe, asked the firſt of thoſe that had not yet ſpoken their Adviſe in this ſame manner.

Six and fiftieth Queſtion.

How he might be reſolved throughly by Reaſon, and by Arguments?

The Reſolution.

IF you weigh well the Propoſitions which you ſhall hold, and the Perſons which ſpeak, and the Subject whereof they treat: and that you often inform your ſelf, and

that in divers manners, and by long intervals of time, of the estate of the above said Affairs: For the Bounty of the Spirit is an extraordinary Gift of God, by which one may easily know and discern all things To the other.

Seven and fiftieth Question.

Wherefore is it that many cannot approach unto Vertue?

The Resolution.

BEcause Nature hath Created all Humane Creatures subject to incontinence, and prompt to Voluptuousness; from whence Injustice and Iniquity is ingendred, and Avariciousness does greatly abound. But the estate of Vertue whose Nature is fixed on things sublime, casts away all those whom Voluptuousness doth cause to be alienated from her. For she commends before all things, that Justice and Magnanimity shall be at

observed

observed, the which God gives, and is therefore the principal Author. To the other.

Eight and fiftieth Question.

What is that which Kings ought to follow above all things.

The Resolution.

THat is the Laws: To the end that they ruling the lives of subjects by just and equitable Acts (as we have heard you do) Great King, you shall gain by this means immortal Memory, if you follow the precepts and Commands of the most High. To the other.

Nine and Fiftieth Question.

Who are those that one ought to elect for Offices and Magistracies?

The Resolution.

THEY are those that are averse to all things unjust, and that are imitators of your Actions:

and that being drawn with the ſweetneſs of Vertue, purſue inceſſantly after good Works, that they may attain to Glory and Honour, to which certainly, O Worthy King ſtill following Vertue, you will attain: For God is he that crowneth with Honour and Glory glorious Juſtice. To the other.

The Sixtieth Queſtion.

What Perſons ought one to chooſe for Captains?

The Reſolution.

THoſe that do moſt exceed in Juſtice and Magnanimity, and yet have more reſpect to the Lives of Men than to a bloody Victory: For God is he from whom all Mortals receive infinite Goodneſs, the which you ſhall excellently imitate, if you perſiſt in doing good to your Subjects. To the other.

The One and Sixtieth Queſtion.

Who is the Man worthy of Admiration?

The Reſolution.

THat is he who doth highly abound in Glory and Greatneſs, is opulent in Riches, and ſublime in Puiſſance: yet nevertheleſs yields himſelf affable and kind, juſt and equitable to every one, as we have heard, Great King, you do; and the ſame ſhall make you admired by every one: For it is God that hath engraven this Sollicitude in your Heart. To the other.

The Two and Sixtieth Queſtion.

What behoveth him to exerciſe himſelf in, when he is at leiſure, that he may not thereby be drowned in Sloth?

The Reſolution.

IT is neceſſary, with all imaginable care and diligence to conſi-

der the Diſcourſe which offer con-
cerning the form and manner of li-
ving: which every one ought con-
ſtantly to have before his Eyes. Like-
wiſe, to bear always in mind, to wha
end, Property, and Vertue, were al
things ordained: Becauſe in the ſai
Diſcourſe there is much good an
honeſt paſtime conjoined to the in-
creaſe of Knowledge. For amongſt
little and vile things, one finds ma-
ny times ſomething that may pleaſ
him to chooſe and take; for the re
(Great King) it ſeems well to u
God hath in a great meaſure ſo fa
voured you, that you will ſtill b
electing all vertuous behaviour an
kindneſs, by the great honour yo
bear to the ſtudy of Wiſdom. T
the other.

Th

The Three and Sixtieth Queſtion.

In what things ought Kings moſt to employ their time?

The Reſolution.

IN the knowledge of Hiſtories, and in reading Books, which treat of Affairs, that moſt often preſent themſelves to him: in which it is needful that he imploy much time. It behoveth moreover, that he enquire for thoſe Writings that teach to conſerve Kingdoms, and to correct the manners of men: which to accompliſh with ſuch diligence as you do, God will give proſperity to your Deſigns, in which he will grant you an excellent Glory far above other Kings. To the other.

The Four and Sixtieth Queſtion.

What Perſons ought one to invite to Banquets?

The Reſolution.

ONe ought to call thoſe which are deſirous to learn, and

thoſe who often think how the Affairs of a Kingdom ought to paſs, and that know how to recount the Lives of Princes: for there is nothing more pleaſant, nor more delectable then ſuch Company. For they are thoſe that are well inſtituted and inſtructed in the Beauty of Knowledge, and have God in high Reverence. The which thing it ſeems you do accompliſh well (Great King) as one may perceive, in that God hath been pleaſed to ſend you Proſperity and Happineſs in all your Affairs. To the other.

The five and Sixtieth Queſtion.

Which is moſt profitable for the People, either to chooſe over them a King from a private Perſon, or to obey a King that was Son to a King?

The Reſolution.

THE moſt profitable to the People is that which is moſt agreeable with Nature: For although that

ſome

ſome Kings Sons be ſometimes Oppreſſors of the People, yet thoſe which from private Perſons come to be exalted to ſuch Sublimity and Greatneſs, becauſe they have experienced Poverty, and endured Calamities and laborious Travels of private Perſons, they are more cruel then bloody Tyrants, and Rule their Subjects by force and intolerable Violence. Wherefore the Ordinance received and accuſtomed, and the common faſhion of doing, is much more ſure, and far better for Government, that it come from the King by Succeſſion, from Father to Son, as it is with you (Worthy and Great King:) for your Greatneſs and Excellency conſiſteth not ſo much in Honours, Glory, and great Domination, as in Clemency and Benignity. The which (by a Gift from God) draweth and attracteth the Hearts of all Perſons to love you. The King accepted this Anſwer with Praiſe, and turn'd himſelf towards the laſt, ſaying,

The ſix and ſixtieth Queſtion.

What is moſt profitable to a Kingdom?

The Reſolution.

THat is, to hold and maintain the People in Peace; and to give order that Suits and Proceſs of Law ſhould be immediately and without delay adjudged definitively; for ſuch things are executed when the Prince hateth the wicked, and ſheweth Favour and Kindneſs to good and honeſt Men, and ſuch as be vertuous; and that he eſteems it a great thing to have ſaved the Life of one of his Subjects: as we have been informed you do (Great King) that abhor all Murderers, diſpoſing and tempering all by Juſtice: In which you adorn to Eternity the Greatneſs of your Deeds; God having inſpired you with a Soul free from all foulneſs of Vice, and illuſtrated the ſame with moſt excellent Vertue.

After

AFter theſe Anſwers, there aroſe a great Noiſe of Congratulations and Applauſes with an exceſſive joyful Acclamation, and the whole Hall was full of joyful Shouts. The King then commanding ſilence, and taking his Cup, invited them all to drink: then addreſſing his Speech to the ſaid Doctors, pronounced theſe Words in the preſence of all the Aſſembly. *I repute this day (my Maſters) to be to me moſt happy by your Preſences, for your Anſwers have brought to me moſt great Profit and Inſtruction for the Government of my ſelf and my Kingdom.*

Thus all being ended, he ordained that to every one of the Doctors ſhould be delivered three Talents of Silver, and by and by gave to every one of them a Page to wait upon them at their Table. So with great contentment to every one, the Feaſt was ended with great Praiſe of the Kings Liberality; who above all,

ſhew'd

ſhew'd a Countenance of receiving the greateſt Satisfaction and moſt joyful content.

I Have been hitherto *Philocrates*, thus prolix in the recital of the Buſineſs, which I have done, for the great eſteem I have had of ſuch men, and of their Wiſdom: marvelling at the readineſs of their Anſwers, being ſo pertinent to that which was propoſed to them upon the ſudden: ſhewing ſuch Elegance in their Speech, as if theſe Queſtions had been long time in premeditation: and that he who propoſed them, had thought of them long before he demanded them: and yet their Anſwers to him were found ſo agreeable, as if they had long before conſulted together about them. Wherefore it is no wonder that they ſeem admirable, not to me only, but to the Phyloſophers alſo, and to all them that were preſent, aſſuring you that

ſuch

ſuch things are more hard to believe than one would imagine, in which I will not wonder, if the Faith of the Readers be vanquiſhed: For my part, what occaſion have I to add Dreams or Falſities, ſeeing that all which I have Written, is to be found in the Regiſters of the King, where it is held the greateſt of Crimes, to find any untruth in the leaſt thing of the World.

I aſſure you then, that this Recitation is moſt true, containing the Diſcourſe of all the things as they have paſſed in verity, without mixture of any Errour; for to this end, that I might beſt know the truth, I have uſed this Diligence to ſearch publick Regiſters, where we may ſee recited the Banquets and Feaſts, together with the Interrogations alſo of the King; and the Anſwers which were given him, and all even Word for Word; from whence I have borrowed what I have here Written. For you know it hath been the cuſtom

to

to Regiſter and Inroul all that hath been done and ſaid, every day from the time that the King began to give Audience, unto the time He went to Bed, without omitting any thing that he did, or was ſaid to his Majeſty: A courſe truly, very profitable and well inſtituted: For by that means the regiſtred Acts of the precedent day being read, if any thing were omitted in what the King had ſaid or done, there might be Opportunity of amendment.

It was a Cuſtom to Regiſter what was propounded and anſwered in the Kings of *Egypts* Preſence.

Therefore, after I had diligently ſearched the Day Book of the King, I have collected the ſame for you, here by Writing, as afore-ſaid; Well knowing the extraordinary great deſire you have to underſtand all remarkable Occurrences.

The

The means uſed by the 72 Doctors, in their Interpreting, or Tranſlating the Law.

THree dayes after theſe Feaſts and Diſputes were ended, *Demetrius* conducted all theſe Doctors towards the Sea, into an Iſle; and entring upon a Bank, paſſed a Bridg which led towards the *North*, where the place deſigned for this Aſſembly was, and where they ſhould hold their Conference for their Interpretation of the Law.

It was a Houſe of Pleaſant Scituation, and moſt magnificent, upon the Banks of the Sea, very ſtately and curiouſly decked and trimmed: where, above all Conveniencies, there was great ſilence for the tranquility of the Spirit, and repoſe of the Underſtanding. Moreover, there was all things neceſſary for Life, carefully provided and prepared with great convenience and eaſe.

In

In this place *Demetrius* entreated them they would diſpoſe themſelves to the Interpretation of the Law, in which they began to proceed, diſputing, and conferring together of every thing, untill they came all to one general accord and conſent, to reſolve in a true ſence adviſedly. The which done, they ſet down in Writing, that which was by them ſo compoſed and reduced into good order, the moſt learnedly, and the moſt eloquently that they could, by the Advice and Counſell of all, they put it apart, that the ſame might afterwards be put into the Hands of *Demetrius*.

Their Colloquies and Conferences laſted from the Morning untill nine of the Clock, and ſo riſing from theſe Diſputes, they went to take Recreation and Air for their Health, after all things were ſumptuouſly adminiſtred unto them. For *Dorothea*, who had the ſame in charge, was therein ſo careful, that there was nothing made

made ready for the Kings Perſon, but every day they had as much of the ſame to every ſingle Perſon, and he would once the day come to viſit them with courtſhip in his own proper Perſon, and they ſometimes went to ſalute the King with great Reverence, and ſo return'd to privacy.

Every Morning it was their Cuſtom to make their Prayers to God, after they had waſh'd their Hands in the Sea, as the *Jews* cuſtomarily uſe Lavations, and then retir'd to their Readings and Interpretations.

I was ſo bold to ask them why they ſo waſhed their Hands before they made their Prayers? to which demand they made this Anſwer: that this waſhing of the hands did admoniſh them to do nothing wickedly, but to devote all their Actions to Piety, and Sanctity: becauſe that all the Works they did with their Hands might be effected according to Juſtice, Truth, and Cleanneſs, as wehave before ſaid.

To

To conclude, these Personages being in such Serenity of Air, Beauty of dwelling, Tranquility of Silence, Pleasantness of Repose, and Royal Entertainment, finished the Work undertaken: and, which is a note of Admiration, (they had so expressly ordered it among themselves) and followed it with such care and diligence, that the Interpretation of the Law was fully finished in the space of 72 Dayes. *Demetrius* then seeing the Translation and Interpretation of the Law was so well and happily brought to an end, used means that the multitude of the *Jews*, then being in *Egypt*, might be convocated to the place where the Work was then perfected: to whom he shewed how all things had been done, beginning with all Circumstances of the Enterprize, and all in the presence of the Interpreters. To the King all the Multitude attributed great Praise, and gave infinite thanks, for being the mediate cause of so important a good,

and

and a benefit of ſuch excellency: Likewiſe they ſhared a part of the Honour to *Demetrius*, intreating him to ſhew them that Favour as to have a Copy for their Princes, for to haue their Advice, and to deliberate upon the Profit or Damage that might ariſe upon the ſame.

In this ſort was the Law reviewed, re-known, and received in the aſſembly of the Princes of the *Jews*, and of the Multitude, and of the Ambaſſadors of Towns. And upon Proclamation made (the ſeventy two Doctors being preſent) that all was well and holily Tranſlated, and done after a moſt exquiſite manner: it was provided that nothing thereof ſhould be changed, and that all things ſhould remain in the ſame eſtate without alteration of the leaſt thing or tittle.

As the Tranſlation was thus approved of all, and the Decree made for the ratification of the ſame; *Demetrius* commanded that according to

to their cuſtom, they ſhould make Imprecations and Maledictions againſt thoſe which ſhould undertake or ſhould preſume to add any thing thereto, or to transferr it otherwayes by changing, effacing, or ordering any thing whatſoever it were, unto that which was ſo perfectly now written. And when all was perfected and accompliſhed in this manner, he adjured the *Jews* to hold, keep, and preſerve it inviolably for ever: the which they promiſed to do with great Joy and Acclamation.

So *Demetrius*, finding himſelf greatly ſatisfied, eſpecially becauſe he had been a great Conductor of the Work: and that he had given to the King ſuch Content in the happy execution and accompliſhment of his charge, and of this his Felicity, made great Complements to the King. Who having after with great Diligence perus'd this Interpretation, and conſidered the profun-

profundity of the Sence of the Law-maker, which he admired with an aſtoniſhed regard: he ſaid to *Demetrius*, How comes it to paſs that none of the Poets or Hiſtorians have put their Hands to this Law, being it is a thing of ſo high and perfect Excellency? To which *Demetrius* anſwered, that no body never durſt touch it, as well for the reverence of the ſame, as alſo that God had forbidden it; ſo as ſome having preſumed to attempt it, have been chaſtiſed with Divine Puniſhment: whereupon they have been conſtrained to deſiſt from their enterprize: For, as teſtifieth *Theopompus*, which, by a recital of himſelf, ſaith, that preſuming to transferr into his Hiſtory ſome Secrets of the Holy Law, he was afflicted more then 30 dayes following with a perturbation of his Underſtanding: But calling upon God in the Intervals and Ceſſations of the moſt vehement fits of this his Malady, it was told him

him in his ſleep, this Puniſhment was ſent him from God, for having preſumed to prophane and falſifie things Sacred. So by this Viſion he was corrected, repented, and perfectly received his Sences again.

And, ſaid *Demetrius*, upon mine own knowledge, I affirm, that *Theodorus* a Tragick Poet, willing to uſurp ſomething from this Law, therewith to enrich his Poeſie, loſt his ſight: Nevertheleſs, adviſing with himſelf, and concluding that this his Audaciouſneſs was the cauſe of his Blindneſs, prayed to God for many dayes, whereby he came again to Health.

The King, ſaying that this was wiſely ſpoken, adored the Law: Commanding that the Books of the ſame ſhould be preſerved the moſt curiouſly and carefully that might be poſſible: and adviſing with the Interpreters, benignely and graciouſly prayed them, that when they were in *Judea*, they would often come and ſee him. Finally,

Finally, he gave order, that they ſhould be honourably returned back and conducted into their Country, promiſing them, that how oft ſoever, and when they pleaſed to return, he would entertain them as his principal Friends: ſo honouring them with fair Preſents according to their Merits, and commanding that all things ſhould be made ready for the diſpatch of their return, uſing towards them all Royal Magnificence; He gave to every one of them three rich Habilliments, and two Talents of Gold, and an excellent Cup of the weight of a Talent. Moreover, Furniture to furniſh a Chamber; over and above he ſent to *Eleazer* ten Table-beds or Couches of eaſe, which had the Feet of Silver, and adorned with all that was neceſſary to the beautifying of them.

Further, he ſent him a Preſent of thirty Talents of *Cilicia*, that is to ſay, ten Robes, whereof the one was of Purple; and a fair Crown of an hundred

hundred Tunicks of *Creſpe*, of Viols, of Baſins, and two Cups of Gold for the Sacrifices. After, he intreated *Eleazer*, that when any of the ſaid Doctors ſhould deſire rather to return to him, then to remain in *Hieruſalem*, that he would not hinder them by any means, for he proteſted he made great eſteem of wiſe Mens Company; and that he would ſpare for nothing to draw them to him. In which he ſhould beſt employ his Riches, to all imaginable Content and Profit, and not, as ſome Prodigal Princes do, in vain Trifles that profit nothing.

Behold here, my *Philocrates*, the Preſent which I promiſed you; in which I hope, you will take more Pleaſure, than in reading vain, fabulous Narrations, being that you uſe to whet and ſharpen your Underſtanding in the Contemplation of the moſt great and Noble Actions: In which you have imployed much time, which hath given me occaſion

now

now to write you things worthy and excellent, and the beſt that I could chuſe, becauſe that betwixt us I would kindle a kind Contention and Emulation of amiable Vertue, for the deſire to have an intelligence of things more worthy to be obſerved, and which are the moſt excellent.

The end of ARISTEUS *his* Hiſtory.

Proofs concerning this Hiſtory.

NOW follow ſundry Opinions of divers Authors, Ancient and Modern, concerning this Buſineſs and Tranſlation of the Law of *Moſes*. And firſt, an Extract from the fourth Chapter of the fifth part of the ſeveral Collections of *Pietro Meſſie*, in which there fell (ſaith he) an admirable and miraculous hap, *viz.* How the 72 Interpreters being put ſeverally into ſeveral Cells, by the Commiſſion of the King, without poſſible means to conferr the one with the other, and that after they had made, ſo ſeparated, every one his Traduction, and being brought all together before the King with all their Traductions, nevertheleſs were all found ſo conformable, that there

there was not one ſyllable more in the one than in the other: which could not be without the eſpecial Grace and Operation of the Holy Ghoſt; as ſaith Saint *Auguſtine*, *Ireneus*, and *Tertullian*, who ſaith, he had ſeen in his Time, and in *Alexandria*, the very Books written by the Hands of the ſeventy two Tranſlators, which were in Hebrew and in Greek. As much alſo ſaith *Juſtin* the Philoſopher, in the Book of his *Advertiſements*, that he made to the *Pagans* and *Gentiles*: where he ſaith, that King *Ptolomeus* made to be built, without the City of *Alexandria*, ſeventy two Halls, to lodg ſeverally the ſeventy two Traductors, and there provided very honourably for them all, of all that to them was neceſſary: In the which place, the ſaid Tranſlators remained, without one ſeeing the other, untill that ſuch their Tranſlations were perfectly finiſhed. And he affirmeth alſo, to have ſeen then the Ruins and old

Walls of theſe Buildings, which were kept as Reliques and things Sacred.

And although Saint *Hierom* and *Ruffinus* agree not in the number of the ſaid Chambers, the matter is not great. Seeing that according to Saint *Auguſtin*, and many other Authors every Tranſlator made his Tranſlation apart, without conference with the other, yet all the Traductions were found conform.

And truly, however, when it is duely conſidered, it appears a great Myſtery, and may be held for a great Miracle of this Conformity of Style and of Order, to Tranſlate a thing ſo long and ſo diverſe, although all the Tranſlators had been together and that they had begun this Work at this time.

For we ſee that it is enough for two men to accord in one only point when they are to mix ſomething together.

After the Tranſlation was finiſhed, the *Jews* that remained in *Egypt* and

and which had been verſed in their Law, recommended to the King this *Holy Writing*; wherewith the King was right well content. And for certain, according to *Joſephus*, and *Euſebius*, King *Ptolomy* was aſtoniſhed at the *Holy Scriptures*, and raviſhingly taken with their Myſteries: That he demanded of *Demetrius Phalerius* (who had the charge of his Library) ſaying, How comes it that *Lycurgus*, *Solon*, and other Law-givers, are ſo ſilent of the Law of the *Jews*?

To whom *Demetrius* anſwered, ſaying, (Sir) This Law, as you may ſufficiently ſee, comes from God, ſo that no Law-giver durſt be ſo hardy to touch it, or take from it any Tract: For even *Theopompus* was ſtrucken by the Divine Hand with Perturbation of his Senſe, and with a Cardiack Paſſion, for having a will to mix the *Holy Hiſtory* of the *Hebrews*, by his Inriching it with eloquent Words, and rhetorical Colours.

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But after returning to God, a
commending himſelf to his Mercy,
was revealed to him in a Dream, th
his Diſaſter came upon him for ſo
tempting to embelliſh, and (as
thought) to enrich the Sincerity
the Holy Scriptures with dreſt Wo
and trim'd Phraſes, and to comm
nicate it ſo to the Pagans and In
dels.

It comes alſo into my thought
how *Theodorus*, a Tragick Poet, ſu
denly loſt his ſight, for having tak
one only paſſage of Holy Writ
Argument of his Tragedy: but
penting him of the ſame, and doi
Penance for his Forfeit, he rec
vered his ſight as before.

HItherto are the Words of P
tro Meſſie, by the which
may ſee the Diverſity of Opinio
that is amongſt Authors, concern
this Tranſlation of the Law of M
ſes. For my ſelf, it ſeemeth to m
that *Ariſteus*, which was always p
ſe

ſent, and that had conduced to the affair in part, meriteth that one do him the Honour to give belief to his Hiſtory, although ſome Doctors therein vary.

A ſhort Diſcourſe of the Antiquity and Dignity of the Sacred Books, and Excellency of their inſpired Writer, the Prophet Moſes.

By the *Engliſh* Tranſlator.

AS the true God is the ancient of Dayes and Times; ſo it pleaſed him that his perpetual Hiſtory, contained in *Holy Scriptures*, ſhould excell in Antiquity of Time, all other *Hiſtories* and Writings of the World that can be found; the Writings of the *Pagans*, and Nations, being all under theſe, and long after, and that only of *Moſes*, the Subject of this former Hiſtory, contains the account of years juſtly from the Creation

and beginning of the World, even unto the coming of the promiſed *Redeemer*. A reckoning (I ſay) ſo juſt and certain, that there is no ſuch to be found.

For to come to the Time wherein the Prophet of God, *Moſes*, the firſt Writer of Holy Writ, began to write manifeſtly under the Lord of Heaven and Earth; we may gather, and without prejudice, of all that then could be done; as by a Paſſage, amongſt many other places, we read of in the ſeventeenth Chapter of the Book of *Exodus*, where it is ſaid, God *Commanded him to write*; and that in the ſame year the People of *Iſrael* iſſued out of *Egypt*, which was from the Creation of the World 2513. Upon which we may advertiſe our ſelves, that the years are calculated according to Verity of the ſaid Scriptures, by the faithful Servants of God, which have happily travelled therein.

And therefore we need not reſt upon the Calculation of Hiſtories, Annals, and humane Chronicles, or other Writers that have not intirely followed Holy Scriptures, who are diſcordant amongſt themſelves, and many times directly oppoſite to one anothers times.

There-

Therefore, if we diligently ſearch all Antiquities and Writings of men of all Nations, that have any appearance of certain time, wherein thoſe Writings were made, and after confer thoſe times with the things recited and inregiſtred by the Holy Prophet *Moſes*, and the time wherein he writ them; we ſhall ſee manifeſtly the Excellency and Antiquity that he is herein above all men: For the Fables and Diſguiſements of prophane Poets, *Greeks* and *Latines*, which all came a long time after *Moſes*: Amongſt them (I ſay) we ſhall ſee no other but manifeſt Dreams, Lyes; and amongſt other things notable, ſome Corruptions of the Sacred Scriptures, long before Written, of which, they having heard ſome inckling, and received it as from hand to hand, or drawn it from his Writings, or heard it recounted by the Father to the Son, and they from their Anceſtors, which were the Children and Succeſſors of the three Sons of *Noah*, who was the ſecond Father of humane kind, and reſtorer of the Nations of all the World, all iſſuing from his Poſterity, after the univerſal Flood.

His three Sons, (as Holy Scripture hath acquainted us with,) where *Shem*,

Ham, and *Japhet*, of whom are descended all the Earth: And this before spoken, is easily and sufficiently discovered in the Writings of the said *Pagans*, by the proper Names of the said Children of *Noah*, and of their Successors, which of long time before these Writings and prophane Histories, had been named by *Moses*.

For the *Pagans* testifie, that the People had made of these Ancient Fathers, Idols, and Gods: As of *Japhet*, *Japetus*, they drew *Javan*, *Janus*, and *Ion*; and because they were Names held in the *Hebrew* Letters, or value of them; they accommodated them to their Tongues and Letters, and to make them more easie and glib in their accustomed Pronunciation, came near, but with alteration.

And if we will go more high, and weigh the old Times of the first Age which preceeded the Flood, as we have it from that only History of *Moses* in the Holy Bible: We shall easily perceive that the *Pagan* Poets and Writers have received, even the Ancient Names, and mingled them amongst their Fables and Dreams, and drawn them from the Holy Scriptures.

And

And ſo it ſhall appear plainly, that their falſe God, *Vulcan*, is not very hard to unmask, that he was a mortal Man, and one of the Sons of the other *Lamech*, the prime Bigamiſt and corrupter of Marriage; who deſcended of that accurſed Race of *Cain*: And this appears by the faculty of this *Vulcan*, which was a Smith or forger of Armour: And *Moſes* declares him ſo, and by his Name too, for he is by him called *Thu-vulcain*; and every one any thing skill'd in the *Hebrew*, knows, that if they leave the firſt Letter, which is ſervile, and put to form the Name, according to the manner of the *Hebrews*, it will appear mere *Vulcain*; for their Letter *Beth*, B. having not a prick in him, is pronounced as our *v* Conſonant.

And for the name of *Vulcain*'s Wife, by *Moſes* call'd *Nehama*, which ſignifieth Fair in their Language, or, as ſpeak the *Latines*, *Venuſta*: It is a plain courſe to diſcover vain Beauty, or their ſo much celebrated, unchaſt, and wanton *Venus*. A goodly Race and fair Family, of that accurſed murtherer, *Cain*.

And here may we ſee ſome of the proper Gods and Idols of the poor *Pagans*, amongſt that *Anthill* of ſuch and other ill

ſtoln

ſtoln Names, unhandſomely fetch'd from the Holy Scriptures, with and by the ſubtilty of the Devil; to the end that a wicked Troop of execrable Gyants, violent oppreſſors of men, Thieves, and Adulterous deſperates, ſhaken off, and damned by the Word of God, of whom the firſt Apoſtate and Lyer, Sathan, made his counterfeit Gods and Idols; the old Serpent, expert and knowing in all malice, that there was no better way for him to muffle and blind humane Judgement from the knowledge of the true God, at firſt ingraven in the Souls of men, but by this counterfeit device with Poſterity.

But to paſs farther in our begun purpoſe, touching the fabulous Writings of the Pagan Poets, we ſhall find, that their Diſcourſe, in the beſt we can of it, is but Corruptions of the Truth, in the Holy Scriptures of God, or things therein revealed; turn'd by them into Dreams, and prophane Narrations: As we may ſee, in that they writ of the Creation of the World, and Government of the ſame, of the Divine vertue that ſuſtains and interiourly nouriſheth all things; of the Conſumption of Heaven and Earth

Ovid. 1. de Meta. Virgil, 6. Æneid. Virgil Eglog. 4. 5.

Earth with Fire at the laſt Day, and alſo of the Reſtoration of the World, and of all things in ſuch good order, for all ſo many Confuſions proceeding from Sin. All which things they might obtain, and by ſome dark means draw from the Books of Holy Scripture and Sacred Prophets, tranſlated out of *Hebrew* into other Languages, or underſtand ſomething by means of the diſperſion of the People of *Iſrael*, ſpread through all the Provinces of the *Roman* Empire, and through all the Quarters of the World. For the *Jews* had for the moſt part leave in all Places to hold their Synagogues, and to have publick Lectures of their Law and Prophets: When theſe Poets, flatterers of men, turn'd all that, ſpoken of the Perſon of Chriſt, the promiſed Redeemer, and that then was expected; falſely to apply them by flattery to their Princes, falſe Gods and Idols.

Joſephus antiq.

Act. 18. 20.

Virgil. Æneid.

But let us leave all thoſe Juglers and Lyers, that durſt be ſo prophanely bold to corrupt the pure Verity of God's Word, and ſpeak we of the *Gentiles* Writings, how long they came after *Moſes*, and Writ ſince he: and that even they

they have given Teſtimony to him and his Divine Writings, which may at leaſt ſuffice to convince all Contradictors, that *Moſes* was in Nature, and before them all. We underſtand, that his reckoning is a perpetual following all the years ſince the Creation of the World, even unto his time, as it is eaſie to gather by his Books, and his account of the Years, and Lives of the firſt Fathers, from *Adam*, unto the Patriarch *Abraham*, and after, from his Succeſſors, as from Father to Son, to wit, *Iſaac*, *Jacob*, *Levi*, *Caath*, *Amram*, and then *Aaron*, and *Moſes* himſelf, Children of the ſaid *Amram:* And that he had expreſs charge to Write to the very laſt, the year ſince the Creation of the World, 2513. and of his Life the 80. Year, and hath continued his Holy Stories, even to the year of his Death, and of the World, 2553.

Now ſince that time, God hath always ſo provided for the advancement of his Glory, and the edification of his Church, that the perpetual Hiſtory of her, and the certain account of the years of the World, hath been continued and ſtill put in Writing by his Prophets.

As it is to be ſeen in the Holy Books that treat of and contain the Government of

of *Joſhua*, and the *Judges*: then to *Samuel*, and the Kings of the People, unto the Tranſmigration into *Babylon*, and of other Governours, which have ſucceeded them, after their return from thence.

And finally, the Prophet *Daniel* hath declared the reſt of the time, that is, *The 490 years ſince the ſaid Deliverance of the* Jews, *and return from* Babylon, *by the means of* Cyrus, *King of* Perſia, *even to the Death and Reſurrection of Chriſt the Redeemer, promiſed to the Holy Fathers, which is our Lord Jeſus, the eternal Son of God, true God, and true Man; who appeared living after his Death and Reſurrection to more than five hundred faithful Witneſſes at one time, beſides his other manifeſtations, and mounted viſibly into Heaven in the year of the World*, 3961. *Daniel* 9. *Luk.* 24. 1 *Cor.* 15.

Now if we will ſearch all the Hiſtories of all the Nations of the World, of whom the Writings are arrived to our Age, the moſt Ancient time of which they make mention ſhall be of their antient Deſtruction of *Troy* by the *Greeks*. The Hiſtory whereof hath been written by *Dictis* of the Iſle of *Creet*, which is the beſt Teſtimony they have for the preſent, and ſince, by *Homer* and many others.

And

And from this Destruction, *Diodorus Siculus*, renowned amongst the Historians, began his Books; now the same, according with the common Judgment and Calculation of knowing men, comes only to be about 358 years before the building of *Rome*; the same time then falls to be in the sixteenth year of the Government of *Elon*, Judge of the People of *Israel*, mentioned in the Book of *Judges*. And the same was 316 years before the first *Olympiade*, the reckoning of the Annals of the *Greeks*: So then the said Destruction of *Troy* falls to be only under the year of the World 2838. When therefore we shall give consent, that their Writings, the most certain, whose Narrations we may best give Credit unto: Yet the Prophet *Moses* shall be found much more Ancient then all the Writers of the World, what Nation soever, though they are in great number, and of whom we see yet the old Books in these last times in their proper Tongues.

Judges 12.

And that he hath put his hand to the Pen, and began to write his Divine Revelations of the Creation and Conduct of the World even to his time, and his sacred History and Prophesies touching the

the Church of God ſhall at leaſt be 325 years before all other Writers, of whom there is any mention or news in the World; that is to ſay, in the year of the World 2513.

Whereupon we note, even to this preſent, againſt all thoſe prophane Mockers that have diſgorged that enormous Blaſphemy amongſt others, that the World is eternal and of it ſelf: which if it were, ſo as they dream, and that it had no ſuch beginning as is written by *Moſes*, they might find then by all, and in all Languages, many Hiſtories of infinite times, and many Chronicles of many Ages, and of old times that have preceded *Moſes* in the account of years.

But we ſee that there is no ſuch, and that the holy Bible is found even in the middle amongſt all ſorts of Enemies that ſtrive to deſtroy, loſe, aboliſh, burn, and extermine from the World the Books of it, and for all thereto they had ſo long time, yet nevertheleſs they never could, nor ever ſhall. For we ſee the ſaid Bible yet, in his proper Writing and Language, and of all others of what Nation ſoever, the moſt celebrated and renowned: and if they could find any Hiſtory, which had been written before

Moſes

Moſes was born into the World, yet ſhall it contain their Time and Compoſition, with more years and ages, as we can gather from the holy Scriptures, even to this preſent year 1633, ſince the Nativity of Chriſt.

The which account of times paſt from the Creation unto this preſent year, ſhall come to amount to 5563 years, but ſuch Hiſtories neither can be found, nor ever were.

But for *Moſes*, and his faithful Writings, even prophane Authors and Hiſtories of the *Gentiles* themſelves, have been, even as it were, divinely conſtrained to bear Teſtimony, maugre their Calumnies, Lyes, Dreams, and Diſguiſings, through and by the invincible force of Truth. And ſo they have ſerved for Certificates to all Nations of the venerable and well known Antiquity of him and his Holy Writs.

Trogus. Juſtinus. For ſome of them have noted, and writ thus, (as a thing notorious of their times) to wit, That in the Eaſt parts, and of *Syria* it ſelf, there had been an *Abraham*, an *Iſrael*, and even a *Joſeph*, who, ſay they, was a Son of the ſaid *Iſrael*, ſold by his Brethren, and led into *Egypt*.

Then

Then how he was received into the Court, and held very dearly with the King, to whom he foretold the grievous and great Famin; ſo as without the Divine Counſel by him given, (whereupon the admoniſhed King gathered up and made Reſervation of Corn before the time of the ſaid Famin,) *Egypt* had periſhed.

And finally, how his Succeſſor *Moſes*, and all his People iſſued out of *Egypt*, came to Mount *Sinai*, how they conſecrated the Seventh day for their Sabboth, or reſting day: But I will leave this Diſcourſe, though diverſified from a ſpark of Truth, that theſe Hiſtorians have mixed with their own Devices, as prophane; and in which they were poorly advertiſed and deceived, by the ſubtilty of Satan, as we may well know by conferring their Writings with the Holy Bible.

And be it that theſe Scoffers of God and his Holy Word, dare be ſo bold to ſay and affirm, that *Moſes*, and his, have ſuppreſſed and aboliſhed all Precedent Hiſtories, making their Writings to be before all others, thereby to Authorize them the better; yet we will leave thoſe their Calumnies to the Judg-

ment

ment of any of ſound Senſe and Underſtanding: If that could be, or can have any place or ſhadow of belief amongſt men of ſound Judgment or reaſonable Diſcourſe: For if they will put into mature Conſideration, the ſmall means and contemptible Quality in the World of theſe poor *Iſraelites*, but Shepherds and breeders of Cattel; and, which is worſe, People expoſed to the Oppreſſions and hard Servitude under their puiſſant Enemies, and evil diſpoſed Neighbours.

Then who ſhall make compariſon of them with great Kings and People of the Earth, *Babylonians*, *Ægyptians*, *Syrians*, *Romans*, and other Potentates, who with all their Authority, their Edicts, Forces, and Armies, had never power to aboliſh the Holy Books, written ſimply by our poor Shepheards; when they could not conſerve their Royal Libraries, favoured of all the World! Truly, this may well put to the bluſh theſe wiſelings, that ſhew themſelves fools in ſo ſpeaking, and diſcourſing without Diſcourſe, and will Judge of things withour inquiry.

Now

Now for the Integrity of *Moſes*, for us Chriſtians, we are ſufficiently cleared and ſatisfied by the Authority of the Holy Spirit of God, who hath given excellent Teſtimony by all the Scriptures, both in the Old and New Teſtament, of his Original and Lineage, being deſcended from the latter *Levi*, Nephew of the Holy Patriarch *Abraham:* Alſo of his miraculous Conſervation and Deliverance from Death and Waters; from whence he was drawn forth, and then had that name of *Moſes* in their Language. Praiſe of *Moſes.*

Then his Royal Education and Breeding, his Love to his afflicted People, and his Magnanimity to deſpiſe humane Greatneſs, in preferring the juſt cauſe and ſufferance of Chriſt, the Redeemer then look'd for, before all the Regal Eſtate and great Treaſure of *Ægypt.*

Moreover, his ſufferance long and bitter, for the defence of Right and Equity, and for the Deliverance of the poor afflicted: His Divine calling to the Charge and Government of his People, his Patience, Gentleneſs, and Perſeverance with ſuch Faithfulneſs, in the difficult Execution of this weighty Charge, and the ſingular gift of Prophecy, and

of

of his Divine Miracles ſo ſtrange and ſupernatural, that they have been admired and celebrated of all the whole World.

But there is one point above all, very Remarkable, and which is more than ſufficient to overcome humane Reaſon, and to ſhew the Integrity of *Moſes*; which is, that if he had would, he might eaſily, and according to the manner of men, have had the Monarchy and Domination for his Children, and their Poſterity, upon all the People of *Iſrael*: And with the ſame, the two fertile Kingdoms, reduced under his hand, and Conquered beyond *Jordan*. Nevertheleſs, he left his Sons, *Gerſom* and *Eliezer*, and their Poſterity, private men, and of moſt ſimple Eſtate, amongſt the other *Levites*. And the ſame Children remaining ſubject to the Sacrificers, Succeſſors of *Aaron*, and to the Magiſtrates and Governours of *Iſrael*.

More, that he hath himſelf written and inregiſtred his own proper Faults; and yet more notable, thoſe of his Houſe; as of his Brother, Siſter, and Nephews, and the moſt remarkable Judgments of God's Chaſtiſements and Puniſhments of them all.

Of

Of which things, all his People were Witneſſes, in number more than ſix hundred thouſand Perſons: And if they could have contraried him for any falſity, either for the preſent, or times to come: If he had been, I ſay, ſuch as they could have found any brack in his Actions, or in his Writings, or falſeneſs in either his Perſon, or any of his, in his Life, and his Miracles, in his Writings or End. But on the contrary, all the *Hebrews* and *Jews*, which have been ſince that time, and are now near 3000 years ſince; and that are diſperſed through all the VVorld, who are in ſo great a number, that if they were re-united into a body of People, and into a State, their multitude ſhould be innumerable, and might aſtoniſh the greateſt Nation of the whole Univerſe.

All thoſe, I ſay, have received from their Ancient Fathers, from their Kings and Princes, and their Sacrificators and Anceſtors, from Father to Son, and from hand to hand, and with an admirable conſent, even in the middle of ſo many Confuſions and Diſſipations, have kept, and yet keep always in their Bibles, the Holy VVritings of *Moſes*, in their proper Letters, and *Hebrew* Tongue, as

Books

Books moſt True and Veritable, Sacred and Divine: And ſuch ſo known and acknowledged in all Nations, with the excellent Teſtimony, Authority and Holineſs of them: that Chriſt himſelf hath ſpoken of them, and the Prophets and Apoſtles alſo in their VVritings and Alleagtions; I, and the moſt Ancient *Pagans* and Strangers, cannot (with ſound Senſe) but acknowledge them.

And ſo, *Reader*, although I have been (as I formerly ſaid) ſomething prolix, yet the Excellency of the Subject, forc'd and bound me to be ſo tedious herein, to ſhew, as an illuſtrious Addition, the worthineſs of the Books and Divine Writings, as their Antiquity, Dignity, as alſo the Excellency of their humane VVriter, from the Dictate of the moſt High: And being the matter whereof we have formerly treated, I held it not impertinent, though I have dealt too weakly in ſo worthy a Buſineſs, but refer the reſt and it, to your charitable Cenſure.

FINIS.